

John A SHORT *Bisset*
CATECHISM,

Concerning the Three Special

Divine Covenants,
AND TWO
Gospel Sacraments,
WITH THE
Scripture Proofs;

Calculated especially for the Use of those of Weaker Capacity.

By *Mr. Alexander Hamilton* Minister of the Gospel at
Airb.

1 Pet. 3. 15. Sanctify the Lord God in your hearts; And be ready always to give an Answer to every one that asketh you a reason of the hope that is in you, with Meekness and Fear.

Rom. 1. 16. I am not ashamed of the Gospel of Christ, for it is the Power of God unto Salvation, to every one that Believeth; To the Jew first, and also to the Greek. ver. 17. For therein is the Righteousness of God revealed from Faith to Faith: As it is written the Just shall live by Faith.

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PREFACE.

THOUGH I do not much Incline to appear in Print, yet considering how much I have been urged by Persons whom I Incline to gratify, to allow the following *Catechism* a Publick View, I found my self obliged to comply therewith; and the rather, that I understand several Incorrect Copies are gone Abroad in Writ, not only to the great prejudice of me and my Ministry, but even of Truth it self; And also considering, how much it is my Duty, as well as Interest, to vindicate both, and prevent after Mistakes, and withal to use all possible and proper means for the further Instruction of my own People, and others of my concern; And moreover, finding my self much Inclined to leave behind me some Record of the principal Points of Doctrine, I have been honoured to Preach publicly, and from house to house; I say for these and many other Reasons not fit here to mention, I have at length been prevailed with, to allow the following Questions with their Answers, a more publick and general consideration; though still with a particular view to the Spiritual Good of my own People.

I readily grant, that considering the great Importance of the Subject Matter treated of in this *Catechism*, it deserves the serious consideration of the most Learn-

ed Heads and Holy Hearis in the Church of Christ, and accordingly some Eminent Divines have treated particularly thereof, it may therefore be thought too much arrogancy in me to make such a venture; But considering what hath been said, and moreover that the Writings of these great Men are so prolix and voluminous, and besides mixed with other purposes, that, perhaps their stile is not accomodat to a vulgar Capacity; and likeways that the poor of the People cannot be supposed to have easy access to these Books; Therefore it is not improper, but rather more universally edifying to treat of these Matters by way of *Catechism*, and that in such a plain Stile, and with such a near and clear connection of Purposes, as may be easily understood by the meanest Capacity: And that this end may be the better attained, I have also thought fit to prefix this Preface, wherein I design, under the Divine Conduct, to give a short and plain account of the principal Points of Doctrine contained in the following *Catechism*; and that I may be the more distinct in this: I shall 1. In some few instances give the Scripture import of the word *Covenant*. 2. Consider the nature of a *Covenant Condition*. 3. Inquire a little into the Duty of *Personal Covenanting*. 4. Add some considerations about the nature of *Law* and *Gospel*. And then 5. Sum up all with a short Scheme of the Doctrine contained in the *Catechism*.

1st. As to the import of the word *Covenant* in Scripture, I find it hath several significations, and is used in different Senses; I shall briefly name some of them. It sometimes denotes a fixed Order or Constitution in the Works of nature. Jer. 33. 20. *If you can break my Covenant of the day, and my Covenant of the Night.*

Sometimes it denotes a purpose and resolve against a particular sin, and for a particular Duty. Job. 31. 1. *I have made a Covenant with mine eyes.*

Sometimes it denotes a declared purpose, by promise

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or other expessions of what one person is to do in favours of another, and that even when there is nothing required to be performed by that other, in order to the fulfilling of that Promise. So *Gen. 9. 11, 12.* God's absolute promise not to destroy again the Earth by Water, is called, *his Covenant betwixt him and the People* though it be not properly mutual, as consisting of Stipulation and Restipulation.

Sometimes, in a suitableness hereunto, it denotes God's absolute purpose by a sure and free promise to bless all Nations indifferently, whether *Jews* or *Gentiles*, with all Blessings in *Christ Jesus*, the eminent seed of *Abraham*; which therefore is called, *the Gospel Preached to Abraham. Acts 3. 25. Gal. 3. 8. comp. Gen. 12. 3. Ye are the Children of the Prophets, and of the Covenant which God made with our Fathers, saying unto Abraham, and in thy seed shall all the kindreds of the Earth be blessed.*

Sometimes it denotes the *Mediator* of this Covenant with all the blessings of his purchase as Gods free gift unto his People for their Salvation. *1. 42. 6. 7. I will give thee for a Covenant of the People, for a light of the Gentiles, &c.*

Sometimes it denotes the new Dispensation of the Covenant of Grace, or the New Testament as distinct from the old, though not in Substance, yet in manner of Dispensation. *Heb. 8. 6, 7, 8.*

Sometimes it denotes a Precept or promulgated Law, as the rule whereby, even Gods Covenanted People are to walk by, and as containing the Matter of their Covenant Engagements to God, as their own God and Redeemer. Thus the Decalogue, which is a Sum of the Moral Law, is termed a Covenant. *Exod. 34. 28.* And he wrote upon the Tables the words of the Covenant, the Ten Commandments.

Sometimes, it denotes the whole word of God, as some think, that Scripture imports. *Psal. 25. 14. He will shew them his Covenant.*

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Sometimes it denotes a *Person or Peoples Engagement to Moral Duties*. Joshua 24. 25. 2 Chron. 15. 12. Sometimes it expresseth an *agreement between Parties about any Matter*; And thus it may be taken more strictly, or more largely. More strictly, it denotes an *Agreement between Parties of different Free-wills, who have full freedom to transact or not, and may chuse or refuse the Terms proposed, as they please*; in this sense there can be no Covenant betwixt God and his Creatures. More largely, it comprehends every *mutual Transaction, wherein each party is to perform his part, though there be an inequality in the Covenanters, and the Inferior under an obligation to accept the Terms proposed by the Superior*; as in some Covenants betwixt God and Man, for instance, the *Covenant of Works*, and also in some Covenants of God with his People, wherein he having stated himself their God, and them his People, by a *Covenant of Grace*, requires in a Covenant-way their thankful obedience to all his Commands, promising them for their Encouragement many particular Blessings, of this sort was, I conceive, the *Sinai Covenant*, and the manifold engagements of the *Lords People* to walk in his Laws, observe and do all the Commandments Statutes and Judgements of the Lord their God. *Exod. 20. Neh. 10. 19.* This kind of Covenant some of our own Divines have called a *Covenant of Duties*, and supposeth the Person so ingaging to be under the Bond of a *Covenant of Grace*, either Externally, or Internally, or both: But to come yet nearer to our present purpose.

The word *Covenant* in Scripture is used to express these 3 special Divine Covenants.

1. *Gods Covenant of Works with Adam.* *Hos. 6. 7.* *They like Men have transgressed the Covenant*, or as it is rendered *they like Adam transgressed the Covenant*, which being referred to *Adams* first Transgression, must import, *Gods Transaction with him in his original state to be of the nature of a Covenant.*

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2. *God's Covenant of Redemption with his Eternal Son, tho' as including also his Covenant of Grace with his People.* Pl. 89. 3. 28. 34, 35. *I have made a Covenant with my chosen. My Covenant shall stand fast with him, &c.*

3. *Gods Covenant of Grace with his People :* Acts 3. 25. Heb. 8. 10, 11, 12. 2 Sam: 23. 5. Isa. 55. 3. So much for the Scripture import of the word *Covenant*.

2dly. As to the nature of a *Covenant-Condition*, it may be considered either as improperly or properly so called.

1. Improperly, and that either 1. As naturally required, whether expressed or not, in answer to every reasonable Proposal, though not pleadable for the good thing proposed, and this kind of condition may be called *Consent* or *Acceptance* : So *Adam* upon the Proposal of the *Covenant of Works*, was under an obligation, even from the reasonableness of that *Law-Covenant*, as well as from his Creators Will and Authority, to consent to, and accept that *Covenant* which yet was not to be the proper Condition of the Life promised therein ; In like manner, every hearer of the Gospel, is under an Obligation to accept of, and consent to a *Covenant of Grace*, though that Acceptance or Consent, is not the proper Condition of the Grace and Life promised therein. Or

2. As that which is required according to an instituted Method of bestowing Benefits promised or Covenanted, wherein one thing is so connected with another, and in such an order as that one thing is to go before another, and that other is by certain Appointment necessarily to follow : Hence this kind of Condition, is commonly called a *Condition of Connection* or *Dependence*, and by some a *Conditio sine qua non*, and being applyed to God's *Covenant of Grace*, *Faith* may be called the *Condition of actual Union to Christ*; Union to Christ by true Faith, the *Condition of sav-*

ing Interest in him; his Mediation and Covenant, saving Interest in him, the Condition of Justification and Life; begun Spiritual Life, the Condition of more Life; and so on, until the whole Covenant be accomplished: Yea, taking *Condition* in this sense, and largely considered; then Election, a Covenant of Redemption, Christ's Mediation, the Spirit of Gods Office of Application, his peculiar preparatory work of Humiliation, and such like, may be all called *Conditions of certain connection*. Rom. 8. 30. There are yet more remote improper Conditions, which tho' they have not a certain Connection with special Benefits, yet are *fine quibus non* to them, such as, Mans Existence, a Covenant of Works, the fall of Man by that Covenant; And more especially, the external Means of Grace, with many other things. But passing this.

2. *A Covenant Condition* properly so called, I take to be that, which being performed, gives right to the benefite promised, and it is either.

1. That which gives right to, and is pleadable for the good promised by vertue of Paction only; And such Conditions belong to all Covenants properly conditional; or.

2. That which not only is pleadable by vertue of Paction, but likewise from the intrinsic worth of the Condition it self, as being meritorious of the benefite promised. Such Conditions are supposed to be in all honest Bargains of Merchandise or Traffique betwixt Man and Man; Hence it is, that some Divines distinguish betwixt *Covenant Conditions* that have a *meritum ex pacto*, and those that have a *meritum ex condigno*; that is, a Merit by Paction, and a Merit by Intrinsic Worth and Value. To apply this to the purpose in hand, the *Covenant of Works* had the first of these Conditions in it, so as that the *Do* required of *Adam*, was up on its performance, to give right to the promised Life, and to be pleadable by Law for the same, according

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according to Paction, but not upon the account of any Intrinſick Merit in the Condition it ſelf, for no meet Man is able for ſuch a Performance. But the Condition required of Chriſt God-Man in a *Covenant of Redemption*, and accordingly performed by him, did not only give Right to the Good promiſed, and was pleadable by vertue of Paction for the ſame, but alſo upon the Account of the proper Merit, that was alſo in it; So that in this Condition performed by Chriſt, there is not only a Federal Merit, or Merit of Paction, but alſo a condign Merit, or Merit of Intrinſick Worth and Value.

I ſay it had a Federal Merit, and that not only with reſpect unto a *Covenant of Redemption*, as being required therein, but alſo with reſpect to a *Covenant of Works*, which by the Demand of it's Threatning craved Inſinit Punishment, and by the Command of its Precept, craved perfect Righteouſneſs, the one as neceſſary for founding a Legal Ground of Redemption from Eternal Death, and the other as neceſſary for founding a Legal Title to Eternal Life, according unto the Indiſpenſible Law of Life and Death, ſtated in a *Covenant of Works*. Again

I ſay the Condition required of Chriſt in a *Covenant of Redemption*, and accordingly performed by him, had not only a Federal Merit in it, but alſo a condign and proper Merit, in reſpect, that he who fulfilled this Condition was God as well as Man, and certain it is, no leſs was neceſſary, or could be valuable for fallen Mans Redemption and Life, and that not only in regard of the Greatneſs of the Punishment threatned and merited, and of the Inſinit Holineſs and Juſtice of the Lawgiver offended, who behoved to be atoned and ſatiſfied, but even in regard of the vaſt Inheritance forfeited, which behoved to be purchaſed, and all by an Inſinit Merit. I come

3dly.

3dly. To enquire a little into the Duty of *Personal Covenanting* with God; and waving all Debates; there are these three that I would distinguish upon this Subject, and speak a little to. 1. God's *Covenant of Grace* with Man. 2. Man's taking hold of this Covenant. And 3. Man's *Covenanting Duties* to God.

1. As to God's *Covenant of Grace* with sinful Man, having spoke so much to it in the Catechism, I need the less insist upon it here, there, I have given three Descriptions of it, in Answer to the Question, what is the *Covenant of Grace*? Not that there are as many *Covenants of Grace*, but that the same *Covenant* is, with respect to the specification of the Object, to be considered three manner of ways, namely, as made with the Elect definitely in a *Covenant of Redemption*, and with true Believers already in Christ; and as made with Sinners of Mankind in the External Dispensation of the Word, indefinitely without Distinction of Nation, State or Condition, which as accompanied with the Divine Call to believe, gives Claim to all the Hearers of the Gospel to close with it by a particular applying Faith. All therefore that I shall add upon the Head is this, That, seeing there are some who distinguish betwixt the *Covenant* it self formally considered, and the Doctrine thereof; it will not I hope, be amiss a little to explain these. 1. As to the formal Consideration of the *Covenant*, nothing else can be understood, but the Charter of Gods Grace of Great and Precious, Free and Absolute Promises of all Grace and Life, to poor Sinners of Mankind upon Christ's Account; and of which Christ himself, in a Suitableness to the Great Ends of Mans Salvation, is the *Sum and Substance*. Hence, as upon the one Hand, as it is in Scripture called the *Covenants of Promise* Ephes. 2. 12. And simply promise or promises. 2. Tim. 1. 1. 1 John 2. 25, Acts 2. 39. Rom.

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g. 4. *Gal.* 3. 16. 2. *Cor.* 1. 23. 2. *Pet.* 1. 4. So upon the other hand, the Scripture Form of this *Covenant* is Promises. *Gen.* 3. 15. Chap. 12. 3. *Acts* 3. 25. *Gal.* 3. 8. *Jer.* 31. 31. to 35. *Heb.* 8. 10, 11, 12. *Ezek.* 36. 25, to 30. *Is.* 59. 21.

2. As to that which is called the *Doctrine of the Covenant of Grace*, it is nothing else, but the several Truths comprehended in it, and deduceable from it, formed into so many Proposition, Declarations, Assertions, or Explications concerning the same, which indeed is all one with the *Covenant* it self upon the matter, but distinct and different as to manner of Revelation, and which Doctrine may be referred to these Heads, namely.

1. The Doctrine of Christ's Incarnation and Birth.
2. The Doctrine concerning his Person and Natures.
3. His Offices whether general, such as Mediator, Head, Representative, Surety, Redeemer, Saviour &c. or more particular, such as Priest, Prophet and King.

4. The Doctrine concerning the Great Design of his Mission and Coming to the World, and of his Work of Doing and Dying, Rising, Ascending, and Session at the Fathers Right Hand: All which both Promises and Doctrines in the Great Benefits thereof, are the adequate Object of Faith unto Salvation, and accordingly presented unto the Hearers of the Gospel, to be by them received by Faith, and embraced by Love, as containing all their Salvation and Satisfaction. *Acts* 13. 26. &c. 1. *Tim.* 1. 15. *Acts* 15. 11.

2. The next Particular upon this Head, is Man's closing with God's *Covenant of Grace*, or rather God's taking the Elect Sinner actually and savingly into the Bond thereof. Now for clearing this a little.

1. Observe, that this Duty in the Act and Object thereof, is several Ways expressed in Scripture. It's called a Believing God, and on him that justifieth the Un-

Ungodly. *Rom.* 4. 3, 5. A Believing in Christ and on his Name. *John* 3, 16, 18. 1. *John* 3. 23. A Believing the Gospel. *Mark* 1. 15. A Believing the Record that God hath given of his Son. 1. *John* 5. 11. It's also called a Coming to Christ. *Mat.* 11. 28. *John* 6. 35, 37. A Receiving of Him. *John* 1. 12. *Col.* 2. 6. A Looking to Him for Salvation. *Isa.* 45. 22. A Flying for Refuge, and Laying hold upon the Hope set before them. *Heb.* 6. 18. It's also called an Embracing of the Promises. *Heb.* 11. 13. A taking hold of his Covenant. *Isa.* 56. 4. And an Adjoining our selves to the Lord in a perpetual Covenant never to be forgotten. *Jer.* 50. 5. This Scripture may be taken, either as expressing the People of God's taking a renewed Gripe of the Lord as promised in his Covenant of Grace, or an Engagement to his Service, from the Encouragement given from the Dureableness or Perpetuity of his Covenant to his People, and so it may be rendered thus. Let us adjoin our selves to the Lord, the perpetual Covenant shall not be broken, or forgotten.

2. Observe that all Efficiency in closing with God's Covenant of Grace by Faith, is denied to Man, as a thing not in his natural Power, and ascribed to the Divine Spirit. *John* 6. 44, 45. 1. *Cor.* 3. 6, 7. *Eph.* 2. 8. *Gal.* 5. 22. *Phillip.* 1. 29. *Psf.* 110. 13. *John* 16. 8, to 16. Hence

3. Observe, that the Sovereign Lord taketh the whole of this matter, as to Efficiency upon himself, and maketh the thing certain unto his Elect People, and this he declares by his free and absolute Promises, which yet in the Indefinite Proposal by the Word, are encouraging to all the Hearers of the Gospel promiscuously, none being particularly named more than another. Sayeth the Lord, I will betroth thee for ever, yea, I will betroth thee unto me in Righteousness &c. *Hof.* 2. 19, 20 I will bring you into the Bond

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Bond of the Covenant. *Ezek* 20. 37, I will make an Everlasting Covenant with you, even the sure Mercies of *David*. *Isa* 55. 3. Or as it is rendered *Acts* 13. I will give you the sure Mercies of *David*. I entered into Covenant with thee, and thou becamest mine, sayeth the Lord. *Ezek* 16, 8, 60, 62, suitable hereunto are the People of God's own Acknowledgements, sayeth *David*. He hath made with me an Everlasting Covenant, well ordered in all things and sure, for this is all my Salvation and all my Desire. 2. *Sam*. 23. 5. And with respect unto the whole Accomplishment of the Covenant Blessings, Believers own that Christ is made of God to them, Wisdom, Righteousness, Sanctification, and compleat Redemption; and that for this end, that no Flesh may glory in his Presence. but he that gloryeth, may glory in the Lord. 1. *Cor*. 1. 29, 30, 31. Hence the whole Praise of Man's Salvation is attributed in all it's Efficiency, to the Divine Causes allenarly. *Eph*. 1. throughout. And all is made sure to the Elect. *Pf*. 110. 3. *John* 6. 37. Chap. 10. 26, 27, 28, 29. Chap. 17. 2. &c. Now from what is said, it may be easily gathered, what closing with a Covenant of Grace is, or rather, what the Lord doth, when he brings any Soul into the Bond of it. And

1. The Lord having humbled him by the Work of the Law upon his Conscience, as he did *Paul Acts* 9. Then he makes the Light of the Gospel to shine into the Heart, and discovers the Glory of God in the Face of Christ. 2. *Cor*. 4. 6. Makes him to behold as with open Face the Glory of the Lord. Chap. 3. 18. Discovers the Covenant of his Grace in the Promises and Doctrines thereof, reveals his Son in the Man. *Gal*. 1. 16. And withal clears his Claim of Right to believe, so as to let him see a full Warrant for his closing with God's Covenant, by a confident and particular

lar applying Faith. *Acts* 2. 39. *1. Tim.* 1. 15. *Acts* 13. 26. *1. John* 3. 23. *John* 6. 40.

2. The natural, and contracted Resistency upon the Reasonable Faculties, that hitherto hath kept the Soul back from Christ, is, by the special Efficacy of the Divine Power, so far removed, and a Heart of Flesh so far given, as the Man is made willing and desirous to close with God's Device of saving Sinners by Jesus Christ, upon the Terms of his Rich Mercy, Free Grace, and Pure Love. *Ezek* 36. 27. *Pf.* 110. 3. *Isa.* 55. 1. *Rev.* 3. 17, 18. *Ch.* 22. 17.

3. The Lord having brought the inlightned Soul to assent unto, and cordially approve of the Contrivement of Salvation through Christ, as not only true, but worthy of all Acceptation. *1. John* 5. 14. *1. Tim.* 1. 15. He, so to speak, as by a further Pull of his Almighty Arm, causeth him with the whole heart, confidently, and particularly to accept of, and actually embrace the Covenant of Promises, Doctrine of Grace, and what is contained in either, as all Yea and Amen in Christ, the Substance and Sum thereof, and to bring all home to his own Soul by particular Application; according unto the Warrant of the Word of Grace, renouncing all other Ways of Salvation, and venturing the whole Concerns of his Soul for Time and Eternity upon this Bottom only. *Heb.* 11. 13. *John* 6. 68, 69. *2. Sam.* 23. 5. *Phil.* 3. 7, 8, 9. See in the Scriptures upon the first Observe. And here notice, that in closing with God's Covenant of Grace, the Lord Jesus Christ for himself and all his Benefits is accepted and received; and as the principal Acts of Faith terminat in him, So all do ultimately land in the Power, Faithfulness, and Goodness of a God in Christ, for the actual and orderly accomplishing of the whole Promises. *Rom.* 4. 20, 21. *Heb.* 11. 11. *Rom.* 8. 32. Also notice, that in that Act of Faith whereby we close with Christ for Salvation

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and Eternal Life, according to the Promise thereof in God's Covenant, all particular Acts of saving Faith are included, such as Justifying Faith, or that Act of Faith, whereby we receive Christ as the Lord our Righteousness, for Remission of all our Sins, and Acceptance of our Persons as Righteous in his Sight; So as thereupon to be made Heirs according to the Hope of Eternal Life. *Jer.* 23. 6. *Isa.* 45. 24. *Phil.* 3. 7, 8, 9. *Rom.* 10. 4. Chap. 3. 24, 25. *Ephes.* 1. 6. *Tit.* 3. 7. Thus the Elect come, or rather are by Divine Efficacy brought into the Bond of God's Covenant of Grace, which before this was only exhibited, proposed and offered, and in which only they had a common Interest with the rest of the Members of the Visible Church, but now the Covenant is established in their own Persons, and becomes God's sure Charter to them, for all Grace here, and Glory hereafter.

2. *Sam.* 23. 5. *Pf.* 84. 11. I come.

3ly. To the last Thing proposed upon this general Head, namely, Man's Covenanting Duties to God, and for understanding this.

1. Let it be considered, that many Divines both Ancient and Modern, yea even these of the best Sett, call Believing in Christ, or Closing with God's Covenant of Grace by Faith, our Covenanting with God; and make Faith so far the Condition upon our Part, as it is that Grace of God's Operation, by which we are actually interessed in Christ, and consequently brought into the Bond of God's Covenant of Grace.

As to the Conditionality of Faith, there is much spoke to it in the Catechism it self, and I need not here resume further, than to tell my Reader, that as with the Orthodox, I own Faith to have a Conditionality, of a Mean and Instrument of God's Institution and Working, for apprehending and taking hold of the Covenant of Promises, and Christ and all his Purchase therein, which is all our *Westminster* Divines

vines mean, while they call Faith a Condition to interest us in Christ; So upon the other Hand, and in opposition to all Legalists, I deny such a Conditionality to Faith, or any thing else performed by Man, even under the Conduct of Grace, as comes in place of *Do* in a *Covenant of Works*, or is a Foundation in whole or in part of a legal Title to Life, or any way pleadable for it, by the Tenor of a *Covenant of Grace* before God.

As for our Divines calling Believing, our Covenanting with God, I shall not much contest it, providing they understand nothing else, but a taking hold of God's Covenant in the Sense declared, and do not ascribe to Faith a proper Conditionality, according to the Description given of proper Covenant Conditions, nor include in it's Nature Covenant Engagements to Duties, or Acceptance of Covenant Conditions, in the Sense of *Adam's* Acceptance of a *Covenant of Works*; nor do reckon it, or any thing else, such a Restipulation upon Man's Part, as is to be accounted a constituent Part of a *Covenant of Free Grace*. But after all; and in due Submission to these worthy Men that call Faith the Condition of a *Covenant of Grace*, and our Covenanting Act, I humbly judge it a safer Way to prescind from all Notions and Expressions of Conditionality, and only own Faith's Instrumentality, and Gracious Connexion with all *Free Grace*, and that according to God's instituted Method of Salvation; Especially considering, how *Arminians* and *Baxterians* have disputed for the one, in opposition to the other, and how much this kind of Doctrine hath prevailed for a long time, and seems now to be upon the growing hand, not only in *England*, but even in this Church of *Scotland*, which yet I am perswaded, for Orthodoxy of Doctrine, Purity of Worship, Order of Government, Strictness of Discipline, Faithfulness of Ministerial Labours, and Ho-

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ness of Conversation; may compete with any particular Church in the World. But passing this.

2. Let it next be considered, that though I readily grant our closing with a *Covenant of Grace*, by Faith, to be a personal Act, and that it moreover infers our Duty of personal Covenanting, or Promising Duties to God, as being under a special Obligation thereto; Yet, as this Acceptance of God's *Covenant of Grace* by Faith, cannot in my Opinion be called in a proper and strict Sence our Covenanting with God, as hath been insinuated; So I truly think, the Scripture gives ground to say, that the one is really distinct from the other: To this purpose observe from that forecited Passage *Ezek. 16*, That 'the Lord, notwithstanding the People their breaking Covenant with Him, yet He promiseth Verse 60, that He will remember His Covenant, namely, as *Diodati* upon the Place, the Spiritual Covenant made with the true *Israel* in Spirit, and lest they should think he meaneth their Covenant of Duties, he tells them plainly Verse 61, that it is not by their Covenant that he will bestow the Good Things promised: But not by thy Covenant sayeth he. Again many Instances can be given of the People their Engaging, which is called a *Covenant*: Hence *Joshuah* by bringing the People to Engage in their Duty to God by Solemn Promise, is said to make a *Covenant*. *Josh. 24. 24, 25*. To the same purpose its said. *2. Chron. 15. 12*. And they entered into a *Covenant* to seek the Lord God of their Fathers, with all their Heart and with all their Soul. So *Jehojah* is said to make a *Covenant* between him and between all the People, and between the King, that they should be the Lord's People. *Chap. 23. 16*. *Josiah* also. *Chap. 24. 29, 30, 31*. Gathered together all the Elders of *Judah* and *Jerusalem*, and went up to the House of the Lord, and all the Men of *Judah* and the Inhabitants of *Jerusalem*, and the Priests and the

Levites, and all the People great and small; and read in their Ears the Words of the Book of the Covenant, and the King stood in his Place, and made a Covenant before the Lord, to walk after the Lord, and to keep his Commandments, and his Testimonies, and his Statutes, with all his Heart, and with all his Soul, and to perform the Words of the Covenant which are in this Book. And Verse 32. It's said, He caused all that were present in Jerusalem, and Benjamin to stand to it. See to the same Purpose Ezra. 10. 3. &c. Nehemiah 9. 38. Also Chap. 10. throughout, particularly Verse 29. And what are all our National Covenants, but an Imitation of these, and such like Scripture Paterns. Now what is all this but a Covenanting, Duties to God? Which yet is a different thing from God's Covenant of Grace.

3. Let us next consider, what this Covenanting really is, or ought to be: and according to my Thought of it, and with respect to the Lord's People.

1. It supposeth a People already under the Bond of a Covenant of Grace. Hence the Lord before he give his Law unto his People, and engage them to their Duties of Love to him, and one another, First states himself as their God and Redeemer by a Covenant of Grace. *Exod. 20. 1. &c.*

2. It supposeth the Sense of this Covenant Love, and the sweet constraining Influence thereof upon their Souls, drawing out their Hearts to Solemn Engagements to God. *Pf. 116. 12, 13. &c. 2 Cor. 5. 14. Chap. 7. 1.*

3. It implies a Solemn Avouching the Lord to be their God, and themselves to be his People, by a Covenant of Free Grace, and Binding of their Souls to him, and unto all Duties of Holiness and Righteousness, and that under the Conduct of his Covenanted Grace allenarly. *Deut. 26. 17.* See more in the Scriptures upon the last Head: Also that just now cite

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cited 2. Cor. 7. 1. Together with *Luke* 1. 74, 75. 2. Cor. 6. 17, 18. *Rom.* 12. 1, 2. *Pf.* 119. 57. 108. *If.* 44. 3, 4, 5. This is that express personal Covenanting, which our practical Divines and Ministers of the Gospel, so much urge upon the Lord's People, as their Duty in a special manner; and which in it self, but especially in the conscientious Performance thereof, is to be classed among these good Works, which our *Westminster* Divines of Glorious Memory, affirm to be the Fruits and Evidence of a true and lively Faith, whereby Believers manifest their Thankfulness. 1. *Pet.* 2. 9. Strengthen their Assurance, Edify their Brethren, Adorn the Profession of the Gospel, stop the Mouths of Adversaries, and glorify their God, whose Workmanship they are, created in Christ Jesus thereunto, that having their Fruit unto Holiness, they may have the End Eternal Life. *Ephes.* 2, 10. *Rom.* 6. 22. But then to prevent Mistakes, I would so far caution this Matter, as to signify, that though I have stated the Duty of express and formal Covenanting, according to the special and strict Sense thereof, as that which every Body should aim at, yet, thereby I do not intend, as if Solemn Engagements to God, and Professions of this Nature, should not be urged upon every Person and People professing the true Religion; but on the contrary, so far pressed, as may be for the Honour of God, the Credit of Religion, and the Good of Souls, though I think it is to be done with a great Deal of Circumspection, Diligence, and prudent Zeal. I come

ably, To add some Considerations about the Nature of *Law* and *Gospel*. And,

1. with respect to the *Law*, I only offer two Considerations of it.

1. The Word *Law* is several ways applied in Scripture, and admits of different Senses, and omitting others, I shall only observe these 5 at the time.

B 2

It denotes, that Original Knowledge of God and his Will, which God implanted into Man's Heart in his Creation, the Relicks whereof are to be found in every Man. And this is called by the Apostle, the Work of the Law written in the Heart. Rom. 2. 14, 15.

It also denotes, the Moral Law, or the Ten Commandments, that were written upon Tables of Stone. Rom. 7. 7. Is the Law Sin, God forbid? Yea, I had not known Sin, but by the Law, for I had not known Lust, except the Law had said. Thou shalt not Covet. See also Verses 14, 16.

It likeways denotes, the Ceremonial Law and Moses Writings. John 1. 17. Gal. 3. 24. Chap. 5. 3. Heb. 7. 12. Chap 10. 1. Mat. 12. 5. John 7. 19, 23. 1 Cor. 14. 34.

It moreover denotes, the whole Doctrine of God delivered in his Word, though with a special Eye to the Doctrine of Grace, as the principal Part thereof. Ps. 19. 7, The Law of the Lord is perfect, converting the Soul &c. And then

It denotes more especially and particularly, The Doctrine of Free Justification, through the Righteousness of Christ by Faith, and that in opposition unto Justification by any Works of Man whatsoever. Rom. 3. 27. Where is Boasting then? It is excluded; by what Law? Of Works? Nay, but by the Law of Faith.

2. The Moral Law may be considered these two ways viz. absolutely, and Relatively; or with respect to somewhat else.

1. The Law considered Absolutely and in it self, is, that System of Commands, consisting of so many Precepts and Prohibitions concerning Man's Duty to God and Man, and what is contrary thereunto. Which, as to all Particulars, is contained in the whole Word of God, and summarily comprehended in the 10. Commandments; The Sum whereof is, to love the Lord our God with all our Heart, Soul, Mind and Strength. Mat. 22. 37, 38. All which our Apostle reduceth to one Word, namely Love, and calls that the Fulfilling of the Law. Rom. 13. 9. This Law being a

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Transcript of the communicable and practicable Nature of *Jehovah*, digested into so many Precepts and Prohibitions: & in it's Matter, Form and Ends, Holy, Just and Good. *Rom.* 7. 12. It is of such a Moral Nature, as to be perpetually binding upon all Men, as a Rule of Obedience, though not of Acceptance; and as in this respect, it needs no Additional Authority, than what it originally got in it's first Promulgation; So no State of Man ever could, can, or shall alter, far less, dissolve it's Obligation: Hence it may be affirmed, That both the Regenerat and Un-regenerat are obliged to the Obedience prescribed therein; And the *Law* thus considered, Christ came not to deliver us from, as some would affirm, for this would be a destroying of the *Law*, contrary to what Christ himself sayeth. *Mat.* 5. 17.

2. *The Law relatively considered*, respects both a Covenant of Works, and a Covenant of Grace. 1. *The Law considered with respect to a Covenant of Works*, comprehends a Promise of Life to Adam, and in him all his Natural Race, upon the Condition of perfect, personal, and perpetual Obedience; with a Threatning of Death, in case of Failzie; to which was appended some Seals. This Transaction is commonly called a *Covenant of Works*; and hath these 5 Things more particularly in it. 1. *The Persons Covenanting*, namely, God Creator and only Law-giver upon the one hand, and Adam an Innocent and Holy Creature, and in him all his Natural Race upon the other Hand. 2. *The Promise*. *Thou shalt live*, viz a Natural, Temporal, Spiritual, and at length an Eternal Life in Heavenly Glory. 3. *The Condition* prescribed for attaining the promised Life, namely, *Perfect, Personal, and Perpetual Obedience*, that is, Obedience to the whole *Law*, with the whole Heart at all Times. 4. *The Threatning in case of Failzie*, viz. *Thou shalt die*, namely, a Spiritual, Temporal, Natural and Eternal Death. 5. *The Seals of the Co-*

venant, viz. *The Tree of Life, as the Seal of the Promise of Life, and the Tree of Death, or Tree of Knowledge of good and evil, as the Seal of the threatening of Death.* These things I only name being generally known, and more particularly insisted on in the *Catechism*: Only let it be here observed, that as the *Law*, before a Promise was added with the penal Sanction, was only a Rule of Obedience, so upon that addition, it becomes a Rule of Acceptance by *Covenant Paction*, and the obedience required, a proper Condition of Life; and the least disobedience, a Legal ground of forfeiting the whole Life promised, and of incurring the whole Death threatned; and further notice, that this Law thus considered, namely, as a *Covenant Law*, *Christ* delivers his People from, and so as that they are neither to be justified nor condemned by it, though indeed to the Honour both of *Law* and *Lawgiver*.

2. The *Law* considered with respect to a *Covenant of Grace*; comes both as a *Law and Covenant* into the hands of a *Redeemer and surety*, and that not only as a *Covenant Law* to be fulfilled and satisfied by him, but also to be made use of by him in application. And that in these 3 Respects mainly. And 1st. In a preparatory Work of *Legal Humiliation* by a Spirit of Bondage upon the Elect Mans Heart, convincing him of Sin and Misery, by a particular Application of Threatning and danger unto the Conscience, and afflicting and abasing him so before the Lord, as to let him see himself lost and undone, stop his Mouth before God, and cause him to despair of all Relief in himself, or any other Creature, and all for this end, that he may be driven out of himself to seek deliverance only in the Rich Mercy and Free Grace of God, as a *God in Christ reconciling the World to himself.* Rom. 3. 19. Luke 18. 13. 2 Cor. 15. 19. For these ends the Spirit of God is promised to accompany the word, and thereby to *Reprove or Convince the World of Sin.* John 16. 7, 8, 9. And therefore is called, Rom. 8. 15. A Spirit of Bondage causing

causing fear, and *Isa. 4. 4. A Spirit of Judgement and Burning*: The Truth of this, *Peters* Hearers fully experienced upon their own Consciences, in a heart-pricking *Acts 2. 37.* as also the *Faylor* in his desperation, who was made to tremble, fall down at the *Apostles* feet; and in agony cry out *what shall I do to be saved. Acts 16. 25. to 31.* But the special and most pregnant instance of this *work of the Law by the efficacy of a spirit of Bondage* is to be found in *Paul*, which was so strong upon him, as not only, to discover his heart Sins to his Conscience, and make him see himself dead in sin, and yet justify the *Law, Rom. 7. 7, 8, 9, 10, 11, 12.* But moreover by this he was made to fall down at *Christ's* feet, and trembling and astonished, to cry out; *Lord what would thou have me to do?* Thus also he was driven to his *Prayers* in a solemn manner, struck with blindness, and for the space of three days neither eat nor drank. *Acts 9.* In this respect the *Law* may be said to be a *School-master to lead to Christ*, that we may be justified by Faith. *Gal. 3. 24.* (2.) The *Law* in the hands of *Christ* is made use of by him in a *subserviency to the Gospel*, as *Authoritative* in its commands to fix an *Obligation* upon the *Hearers* of the *Gospel* to believe the same; to this purpose *Burges* in his *Vindicia Legis*, saith, *The Gospel reveals the Saviour, and the Law as it were enlightened by the Gospel, fixeth an Obligation to believe; and the Authority of the Law with respect to this Duty, is found in the first command thereof: And is so interpreted by our Westminster Divines; And certain it is, seeing by that Command, we are under an Obligation to believe the God of Truth, and so what he reveals to be true, and after what manner, and for what ends he proposeth the same, and then seeing Christ is made known by Divine Revelation as a Saviour for lost Men, to be by them received, with a hearty, confident and particular applying Faith, therefore the Law must bind to believe accordingly, as having*

Authority from the great God to do so. 1 *John* 3. 23. (3.) The *Law* in the hands of *Christ* is made use of by him toward Believers, not only in these respects, and for these Ends and Uses, that are common to them with all other Men; but also as our *Larger Catechism* bath it, to shew especially, how much they are bound to *Christ* for his fulfilling the same, and enduring the Curse thereof; especially, in their stead and for their good. *Rom.* 10. 4. *Gal.* 3. 13. and thereby provoke them to more thankfulness. *Luke* 1. 68, 69, 74, 75. And moreover to express the same, in their greater care to conform themselves thereunto as the standing Rule of their obedience. *Rom.* 7. 12, 22. *Chap.* 12. 1, 2. *Eph.* 2. 10, 11, 12, 14. So much for the considerations of the *Law*. I come

2. To consider the *Gospel*: And here, 1. I shall also condescend upon some of these *Senses* the Scriptures give of the word. 2. Shew what I judge the *Gospel* is. And then 3, Represent some of the special designs and ends of its Revelation toward the Salvation of lost Men.

1. As to the different senses of the word it self in Scripture, I observe these 4 among others.

It signifies the *Historical Revelation of Christ* in a *New Testament Dispensation*. *Mark.* 1. 1. The beginning of the *Gospel of Jesus Christ the Son of God*. The glad tidings of Salvation by *Christ* to lost Men in a way of Rich Mercy and pure Grace, was under the Old Testament revealed by dark Promises, Prophecies and many Typical Ordinances; but *Christ* in his Person, Natures, Office, Work, Birth, Life, Death, Resurrection and whole Benefits, is more clearly in the New Testament made known by *Christ* and his Apostles. *2 Tim.* 1. 10, 11. And this is indeed the new Dispensation of the *Gospel*; which is called here by *Mark* the *Gospel of Christ*, and which is not to be interpreted as if every thing narrated by this *Evangelist* were of a *Gospel* nature strictly taken, but the Lord *Jesus Christ* in the

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23. the sense already given, being the Gospel properly, the denomination of the whole *History* is taken from the principal and better part.

Again the word *Gospel*, denotes the *Covenant of Grace* made with *Abraham* whereof already. *Gal. 3. 8.* The Scripture, for seeing that God would justify the Heathen through Faith, Preached before the Gospel unto Abraham, saying, *In thee shall all Nations be blessed.*

It likeways denotes the *Doctrine of Justification* unto Life according to the Riches of free Grace, and that in Opposition unto the Legal notions the Jewish Doctors, and People had of it. *Rom. 11. 28.* As concerning the Gospel, they, viz. the Jews are Enemies for your sakes.

It moreover denotes the sincere and faithful preaching of the *Covenant of Grace* and *Doctrine* thereof, with other Ministerial Labours in the work of the Gospel. *Rom. 1. 9.* God is my witness whom I serve with my Spirit in the Gospel of his Son.

2. The next thing is to consider what the Gospel indeed is, and it may be taken either largely or more strictly.

1. The Gospel largely and complexly taken, doth not only include what is properly so, but also other things relative to it, in this sense both Law and Gospel, as joined in a practical use one with another may be called Gospel relatively; but then this would be so cautiously and tenderly managed by both Writers and Preachers, not to confound, but carefully to distinguish betwixt the one & the other; and of a human Writer I know none more exact in this, than *Luther* in his Commentary upon the Epistle to the Galatians.

(2. The Gospel Properly and precisely taken. And 1. Negatively it is not the Law, either as a Law, or as Covenant; for as a Law it may well tell us what is law-dutty and what is Sin, but provideth no Assistance for

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for the one, nor remedy for the other. *Matt. 22. 37. 39. 1 John 3. 4. Rom. 3. 20. Chap. 7. 7. Rom. 4. 15. and the Law as a Covenant, all it doth, is, to promise Life upon the condition of perfect obedience, and threaten Death upon the least disobedience, and so leaves the Sinner under its curse, but not one word in it, either of the way of Redemption from the one, or of Righteousness for obtaining the other. Rom. 10. 5. Gal. 3: 10.*

2. And positively; the Gospel properly and precisely taken is (1.) More generally the Revelation of the Son of God, true God, and true Man, the Covenanted, appointed, and anointed Redeemer, and Saviour of lost Men, whether Jews or Gentiles. *Luke 2. 10. And the Angel said unto them, fear not for behold I bring you good tidings of great joy which shall be to all people. v. 11. For to you is born this day in the City of David a Saviour which is Christ the Lord. v. 13. 14. And suddenly there was with the Angel a multitude of the Heavenly Host, praising God, and saying, Glory to God in the highest, and on Earth Peace good will towards Men, comp: verses 29. 30. 31. Him hath God his Father sealed. John 6. 27. (2.) More particularly the Gospel is the Doctrine of Christ in his Birth, Life, Death, Resurrection, Ascension, and Second coming. The Revelation of Christ in his Person, Natures, Offices, Work, Purchase and Covenant. The Declaration of his Mission, Coming, Doing and Dying, and of the great Designs and Ends of the same, such as not to condemn the World, but that the World through him might be saved. *John 1. 17. Not to destroy Mens Lives but to save them. Luke 19. 56. To seek and save that which was lost. Chap. 19. 10. To give his Life a Ransom for many. Matt. 20. 28. the Tim. 2. 6. To taste Death for every Man. Heb. 2. 14. To be a propitiation, not only for our Sins, but for the Sins of the whole World. 1 John 2. 2. To be a propitiation, through Faith in his Blood, to declare his righteousness (2.) the Remission of Sins that are past. Rom. 3. 25. To save us from Sin, and the Wrath to come. Matt. 1. 1. 2.**

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7. 39. *Thess: 1. 10. To fulfill the Law, and become the Lord*
our Righteousness for Justification and Life. Matt. 5. 17.
er: 23. 6. Rom. 10. 4. To put an end to sin, finish trans-
gression, make reconciliation for Iniquity, and bring in ever-
lasting Righteousness. Dan. 9. 24. To redeem from the
Law, Sin, Satan, an Evil World, Hell, Death, and the grave,
Gal. 3. 13. Chap. 4. 5. Tit. 2. 14. Heb. 2. 14. Gal. 1.
John 16. 33. 1 Thess: 1. 10. Hos. 13. 14. 1 Cor.
5. 55. 56. 57. To purify a peculiar People unto himself,
zealous of good works. Tit. 2. 14. To sanctify and cleanse
his Church, and at length to present it unto himself,
glorious Church not having spot or wrinkle; or
any such thing, but that it should be holy, and without blem-
ish. Ephes: 5. 25, 26, 27. And in a word, that
Christ is made of God unto us Wisdom, Righteousness, San-
ctification, and Redemption. 1 Cor. 1. 30. And from the
whole, this also is one of the great designs of Christs
and Mission, Coming, Doing, and Dying, that poor Sin-
ners might see the Son, and believe on him, and believ-
ing might not perish but have everlasting Life. John 6. 40.
Chap: 20. 31. Chap: 3. 14, 15, 16. Much more might
be added, if need were; but what is already said,
may be sufficient to give some view of the Gospel, as
distinct from the Law.

Missi. 3. The last particular upon this head was to repre-
 sent some of the special Designs and Ends of the Gospel
 Revelation toward the Salvation of lost Men. And these
 John 6.

Lu (1.) That such an all-sufficient foundation may be laid in
 the Gospel to venture their whole concerns of their im-
 mortal Souls upon, by a confident Faith. *If: 28. 16. Rom. 9.*
1 Cor: 3. 11. 1 Pet: 2. 6. 1 Thess: 5. 9, 10. 1 Tim.
4, 5, 6. If: 5. 4. Matt. 23. 37. John 6. 40. Rev: 22. 17.
 (2.) Another end is, that the Elect may receive the
 Fruit of Faith, *Gal. 3. 2. The Son of God revealed not*
to them, but in them, Gal: 1. 15, 16. 2 Cor: 4. 6.

2 Cor. 3. 18. *And they made willing in a Day, and by the word of the Mediators Power, so as to be effectually drawn in to Christ by Faith.* Ps: 110. 3. John 6. 44. 45. Rom: 10. 17. 1 Pet. 1. 23, 25.

(3.) That they being upon their effectual vocation Justified, Adopted, and inchoatively sanctified, may by the same Gospel-means be excited, directed, and enabled to all thankful duty. Tit: 2. 10, 11, 12. 2 Cor: 7. 1. Grow in grace, and built up in Holiness and comfort through Faith unto compleat Salvation. 2 Pet: 1. 5, 6, 7, Chap: 3. 18. 2 Tim: 3. 15, 16, 17. Rom: 1. 16, 17. 1 Pet: 1. 5.

(4.) And in and from the whole to manifest Gods rich good will in Christ to poor lost Sinners, to the glory and praise of his rich mercy, great love and free grace. Luke 2. 10, 11, 13, 14. Ephes: 2. 4, 5, 6. &c. I come now.

5thly. And in the last place to shut up all in a short Scheme of the Doctrine contained in the Catechism consisting of 15 Articles.

'Art. 1. God having created Man in an Holy and happy state after his own Image in Friendship and Fellowship with himself. Gen: 1. It pleased this Sovereign Majesty to make a Covenant with him, properly so called, being in its nature a Mutual Agreement of two Parties, God the Sovereign Lord, and Adam as the Head of Mankind. On Gods part there was

(1.) The promise of all Life. Rom. 10. 5. Gal: 3. 12.

(2.) The prescription of perfect Obedience as the Condition of obtaining the promised Life. And

(3.) The threatening of Death upon Man's failure of the obedience prescribed. Gen: 2. 17. Again upon Adams part there was.

(1.) A Consent unto, and acceptance of the whole Proposal.

(2.) An embracing of the Promise proposed. And then

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(3.) For obtaining the accomplishment of it, an undertaking and engaging to perform the obedience required, and to submit to the penalty in case of failzie; This transaction hath been already touched, and is sometimes called a *Covenant of Life*, because Life was promised in it, but commonly it goes under the name of *Covenant of Works*, because Works of Obedience were required as the alone proper condition thereof.

Art. 2. The *Laws of Life*, and *Death*, being indispensibly stated, by this *Covenant*, and Man having by his *Disobedience*, in eating the forbidden Fruit, violated the same, He, and all his natural Race in him, did thereupon forfeit the *Life Temporal*, *Natural* and *Spiritual*, & came short of *Heavenly Glory* promised. *Rom.* 3. 23. and made himself, and them, liable to the *Wrath*, *Curse*, and *Death* threatned. *Rom.* 1. 18. *Gal.* 3. 10. *Rom.* 5. 12, 18. And so came under a double Debt, both of *Obedience*, according to the Precept of the *Law*, and of *suffering the punishment*, according to the *Penal Sanction*.

Art. 3. Fallen Man, being thus dead in trespasses and Sins, *Ephes.* 2. 1. became utterly unable to pay this double Debt, on the one hand. *Psal.* 49. 8. *Micah* 6. 7. *Rom.* 5. 6. *Chap.* 3. 20. *Is.* 64. 6. And on the other hand, to deliver and restore Man, and give him *Eternal Life* without satisfaction for the foresaid Debt, was inconsistent with the *Glory* of the *Divine Majesty*, and with the *Honour* of his *Holiness*, *Justice* and *Veracity*, as he is the *Righteous Governor* of the *World*. *Hab.* 1. 13. *Exod.* 34. 7. *Gen.* 8. 25. at the close. *Psal.* 145. 17. Wherefore as Man hath by his fall put himself out of all Capacity to transact with God for his *Justification*, and *Life*; So never God shall again make promise of *Life* to Man, this must be upon the *Terms* of his own rich *Mercy*, *Free Grace*, and pure *Love*, and upon no *Conditions* performed by him, so it must be upon the

Terms

Terms also, that the whole Demand of the Law be fulfilled and answered, both as to the penal Satisfaction, by undergoing the threatned Death, in Satisfaction to Vindictive Justice: And also as to the preceptive Part, by fulfilling all Righteousness and perfect Obedience; Otherways Man cannot be deemed from Death, and obtain a Right unto Eternal Life, in a way consistent with the Glory of the Divine Perfections.

“Art: 4. It being utterly impossible for fallen Man to answer the foresaid Demands of the Law; And consequently, that any Federal Transaction, or Mutual Covenant could be made with him for Salvation, as hath been just now insinuated; And the being a Contrivement of Salvation; Therefore pleased God in his Infinite Wisdom, Sovereign Will, and Grace, to provide and appoint a Mediator, even his own Eternal Son Jesus Christ, with whom he might Transact, as Head and Surety, standing in the Room and formally Undertaking for Elect Sinners. *Pf. 89. 19, 20, 21. Ec. Isa. 42. 1, 6. 45. 7. John 6. 27.* at the close.

Art: 5. This Federal Transaction, betwixt Jehovah or God the Father, and his own Eternal Son, the chosen, and appointed Mediator, Head, and Surety, do presuppose an Eternal Decree of Election, wherein certain definite Number of Mankind, were freely and unchangeably chosen, and appointed unto Eternal Life, and whatever is necessary thereunto. *Eph. 1. 3, 4 Ec. Acts 13. 48. Rom. 8. 28, 29,* to the close. *Chap. 9.* throughout. *Chap. 11. 5. 2. The 2. 13. 2. Tim. 1. 9.* This Transaction also suppose the Eternal Counsel of the Glorious Trinity, where all the Ways and Means were fixed and determined, and the proper Work of each person agreed to and assigned, according unto the Divine OEconomy, and order of Subsistency, and Working, for bringing

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Law about the Elects Redemption and Life, unto the
 Sanct Praise and Glory of God, Father, Son and Holy
 Satisf Ghost, and of his Rich and Free Grace. 1. *John* 5.
 to 7. 2. *Cor.* 13. 14. *Ephes.* 1. throughout. And
 ness then this *Federal Transaction* doth more *formally Im-*
 be report according to Scripture. Account thereof. That
 o Ete God the Father proposeth, and promiseth unto God
 y of the Son, that upon Condition, he would undertake
 the Work of the Elects Redemption, become their
 len M Mediator, and Surety, take on their Nature, subject
 ; An unto the Law in their Room, pay their Debt, both
 or M of Obedience and Punishment, satisfy his Justice
 Salvat and Holiness; And so lay down a sufficient Price
 d the for their Redemption, then he should Ransom and
 refore Redeem them all, from Sin, Wrath, Curse, and
 overeig Death, and purchase unto them Righteousness, and
 Mediat Eternal Life, with all saving Grace leading there-
 hom unto, to be effectually by Means of his own Appoint-
 ding ment applyed in due Time, and Order, to every one
 ect Si of them; And moreover promiseth to the Son in
 6. At this Undertaking, Furniture for the Work, Success
 in it, and eminent Glory in the Issue of it: All
 ehova which, God the Son agreed to, accepted, and un-
 he ch undertook accordingly. *Pf.* 2. 6, 7, 8, 9. *Pf.* 40. 6,
 y, do 7. *Isa.* 42. *Phil.* 2. 9, 10. See more in the
 herein Scriptures already cited. This *Transaction* is com-
 free monly called a *Covenant of Redemption*, and in Scrip-
 o Ete ture goes under several Notions and Denominations,
 Eph such as a Decree. *Pf.* 2. The Will, Law, and Com-
 , to the and of God the Father. *Pf.* 40. *Heb.* 10. *John* 6.
 The 38, 39, 40. Chap. 10. 18. at the close. The Coun-
 pposel of Peace between them both. *Zech.* 6. 13. The Co-
 where venant made with his Chosen *Pf.* 89, 3. and with re-
 mine spect to the whole, God is said to be in Christ,
 to an namely, by way of Eternal Purpose, Love and Cove-
 ny, ant, reconciling the World unto Himself. 2. *Cor.* 5. 19.
 ging and it contains in it a *Covenant of Free-Grace* with
 ' bo ' the

the *Elect*, definitely, as hath been said, where-
 in all Grace and Life in, with, and through Christ
 is promised to them, and secured as forthcoming in
 the Hands of this blessed Mediator. *Pf. 89. 28*
&c. Gal. 3. 16. 2. Cor. 1. 20.

“ Art. 6. This *Great Transaction* being thus agreed
 to, and concluded betwixt God the Father and his
 Eternal Son, he is thereupon, not only, anointed
 unto, and installed in the Offices of Mediator,
 Surety, Redeemer, Saviour &c. But unto the parti-
 cular Offices of Priest, Prophet and King, the one
 sort of Offices to be subservient unto the other, and
 all in order to the Accomplishment of the Work
 of Mans Redemption, according unto the fore said
 Eternal Transaction : And in pursuance of the great
 Designs thereof, he is made a Priest, that so he
 might purchase by his Offering, and procure by his
 Intercession, the Elects Redemption, and he is made
 a Prophet and King, that so he may apply it. The
 Scriptures already cited, prove all this.

“ Art. 7. In pursuance of this Great and Glorious
 Transaction, and that the same may take effect, and
 be accomplished in all the Heads and Articles
 thereof; upon the dismal Event of the Fall of Man,
 this Covenant is set on Foot, and after a God in
 Christ hath examined the matter of Mans Apostacy,
 signified his Displeasure with our first Parents, and
 the Instrument of their Rebellion; He in a speci-
 al manner rebukes the principal Agent the Devil,
 and to his Face, and for the Comfort of poor de-
 stroyed Man, reveals and makes Promise of the Ap-
 pointed and Covenanted Redeemer, and that of the
 Womans Seed, who should destroy this Devil and
 his Works, and Redeem and Save the lost Sinner.
Gen. 3. 15. Heb. 2. 14. 1. John 3. 8. This Pro-
 mise and the great Good of it, is further reveal-
 ed to *Noah, Abraham, Isaac, Jacob, the Patriarchs*
 and

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& at length to the whole People of Israel, & is illustrated
several ways in the Grace thereof, by *Sacrifices, Ce-*
remones, and many *Typical Ordinances*: All which,
together with many *Promises, Prophecies*, and other
Divine Revelations, was through the whole Old-Te-
stament-Times, presented to the Faith of Sinful
Men, to be by them agreed to, accepted, and
closed with, as God's new Grant and Charter of
Grace for Redemption and Life. *Acts* 10. 43. which
being accompanied with the Divine Spirit, was
made effectual for the Salvation of the Elect, in that
first Period of Grace. *Heb. Chap. 11. Chap. 12 and*
Chap. 13.

“Art: 8. In a further Prosecution of the Ends,
and fulfilling the Articles of a Covenant of Redem-
ption, in the Fulness of Time, and in the next great
Period of Grace, The Son of God took to himself
Man's Nature, of the Seed of *Abraham*, according
to the Promise, was made under the Law, and an-
swered the whole Demands and Commands there-
of, in his Obedience and Suffering, even to the cursed
Death of the Cross. *Heb. 2. 16. Gal. 4. 4. Phil.*
2. 6, 7, 8.

“Art: 9. Our Gracious Redeemer, Jehovah's Faith-
ful Servant, having gone through his Estate of Hu-
miliation, finished the Work the Father gave him to
do, put an End to Sin, finished Transgression,
made Reconciliation for Iniquity, brought in Ever-
lasting Righteousness, obtained Eternal Redempti-
on and Life for his People, disposed the whole Pur-
chase by his Testament, confirmed and ratified the
same by his Death, and risen again from the Dead,
that so he might see to the punctual Execution there-
of, according to the Eternal Concert. *John* 17. 4.
Chap. 19. 30. Dan: 9. 24. Heb: 9: 12: Luke 22:
29: John 14: 27. Heb: 9: 15, 16, 17. I say
Christ having come this length in his Work, he next
prepares for his removal, and returning to his Father;

and having given sufficient proof of his Resurrection, confirmed the Truth of his Person, Office, Doctrine, &c. instituted Ordinances, and Officers in his house; sufficiently Authorized and instructed his Apostles, and in them all others his Ministers and Office-bearers to the end of the World, assured them of his special presence with them in their Work, and as a pledge of all, promised a plentiful effusion of his Spirit, I say, having done all this, he in a glorious manner and in the view of many faithful Witnesses, ascends up unto the Father's right hand of Power, Dignity, and Glory, enters into the Holiest of all with Blood in his hand, appears in the presence of God for us, takes possession of the purchased Inheritance, and receives all gifts for Men, even for the rebellious: And then as a proof that he was gone to Heaven, and for a further confirmation of all his Word and Work upon Earth, and the encouragement of these he left behind, he according to his promise, on the day of *Pentecost*, being the first day of the Week, poured down the Holy Ghost upon the *Apostles* in a plentiful manner, as the first fruits of his Ascension: *Matt.* 28. 18, 19, 20. *Mark* 16. 15. *Acts Chap:* 1. and *Chap.* 2. Thus hath our glorious and faithful Redeemer, not only purchased and procured our Redemption, but given sufficient proof, that he hath done so, and all in an exact suitableness unto his Covenant Undertaking.

Art: 10. Although Christ's Obedience to the Death, and the Redemption thereby purchased and procured, was, and is, in the special intention of God and of the Redeemer with respect unto all saving Benefits, designed for the Elect only, and accordingly is made effectual to them in due time and order: *John* 10. throughout, *Chap:* 17. throughout, particularly *Verses* 2, 9, 24. *Chap:* 6. 37, 39, 40. Yet such is the intrinsic worth of this Mediation, fulness of this Redemption, and exact suitableness to all the demands of

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of a broken Covenant of Works, both as to suffering the Death threatened; performing the Righteousness required, and meriting the Life forfeited, as that it is sufficient in it self for the Redemption of the whole World of lost Men; and the reason why it is not Efficient, doth not flow from the insufficiency of Christs obedience to the Death, nor from the Insufficiency of the Redemption thereby purchased; but from the Sovereignty of *Jehovahs* will, the limited concert of the Council of Grace, and particular Transactions betwixt the Father and the Son in a Covenant of Redemption; so that in this there is not only an *absolute and intrinsic sufficiency*, flowing from the Divinity of the Person of Christ, being God as well as Man; but a *federal & legal sufficiency*, flowing from the fulness of the satisfaction given to Law and Law-giver, according to the Tenor of the Covenant of Works, and the nature and will of God requiring and appointing the same: and our approven Divines seem to agree to this, while they distinguish betwixt a *formal and material sufficiency*, the intention of the Worker, and the intention of the Work. So *Durham* with many others: And to the same purpose spoke that famous Council of Dort, while they said, *that Christ dyed for all Men sufficiently, but only for Elect Men Efficiently.* And I humbly conceive, this intrinsic federal material sufficiency must at least be intended by these general expressions before mentioned, *namely*, Christ giving himself a Ransom for all, tasting Death for every Man, and being a propitiation for the Sins of the whole World, &c. and the truth is, without this I cannot see how a full foundation can be laid for the external Call of the Gospel to every one to believe in Christ for Salvation, or for the general promise of connection betwixt Believing and Salvation; and to assert otherwise, is as much to me, as to say that Ministers of the Gospel do and may call, in their Masters Name,

some of their Hearers, if not the most part, to venture their Salvation, upon an insufficient Saviour, which yet I suppose, none will dare to affirm.

Art. 11. As in the eternal Concert and Covenant of Redemption, the way and means for the Purchase and procurement of the Elects Salvation, were particularly fixed upon and agreed unto, of which already, so the *Means and Methods of actual and effectual Application*, were by the same Council of Grace likewise condescended upon, and particularly determined; and these Means are the *inward effectual Operations of the Spirit* and the *outward revelation of the Gospel, with its Ordinances* Ps. 110. 2, 3. Rom. 1. 16, 17. chap. 10. 17.

Art. 12. Elect Sinners being by Nature as well as others guilty before GOD. Rom. 3. 9. Children of Wrath, and dead in Trespases and Sins. Eph. 2. 1, 3. *Enemies in their minds, yea Enmity it self, and altogether alienated from the life of God.* Col. 1. 21. Rom. 8. 7. Ephes. 4. 18. They therefore cannot be actually entered into a Covenant of Grace, so as to have the same established in their Persons, and made partakers of its saving Benefites, but by the *efficacious operations of the Divine Spirit*. By these the Dead Sinner is not only convinced, and humbled, but inwardly enlightened, perswaded, inclined, determined, and actually enabled by Faith, to Embrace the Promises, and Christ and all his Purchase in them. Ephes. 1. 17, 18, 19. John 6. 44, 45. Ps. 110. 3. Heb. 11. 13. Rom. 4. 20, 21. and thereupon being justified and accepted as Righteous unto Life, they are likewise Sanctified, and made more and more Holy, until at length they be made meet to partake of the Inheritance of the Saints in Light. Acts 13. 38, 39. Rom. 5. 17. Tit. 3. 7. Ezek. 36. 37. Phil. 2. 13. Phil. 1. 6. Col. 1. 12.

‘ Art. 13. Though the *Spirit* worketh all this work freely, Invincibly, and Infallibly in all the Elect, yet he worketh also in them most sweetly, and agreeably unto the reasonable Nature of Man, *Hof. 11. 4.* Therefore the Divine Wisdom hath judged it meet, that they be brought in by *outward Means* also, and by sutable Objects proposed unto the Faculties of their Minds, and the chief of these Means is the *Gospel*, or *Divine Revelation*, *Mark. 16. 15.*

‘ Art. 14. In this *Revelation*, there are several things proposed to the Consideration, Faith, Love, and kindly Entertainment of the Hearers of the Gospel, all tending to their Salvation as proper *Means* thereof ; and these are.

‘ (1) An eternal Transaction betwixt the Father and the Son, the Elects surety concerning the Redemption of Sinners, and the way of their Salvation, and as such it hath been already described in its Parties, Promises, Conditions and Terms: Thus, as hath been said, *GOD was in CHRIST reconciling the World unto himself, not imputing their Trespases unto them, but making Him to be Sin for us who knew no Sin, that we might be the Righteousness of GOD in Him. 2 Cor. 5. 19. 20, 21.*

‘ (2) Our Gracious and Merciful GOD, having in the first Revelation of His Grace and Good-will to sinful Men, given a Promise of the Sending and Coming of the Messiah, as Mediator and Surety, to perform the Conditions of the Covenant he had undertaken to accomplish, which with the many after Renewings, Explications and Illustrations thereof, was the Object and Support of the Faith, Hope and Joy of the Old-Testament-Church, and the Messiah having according to this Promise, in the fulness of Time come, and finished the Work the Father gave Him to do. Therefore

all this, as being of special Concern to the Sons of Men, is made known, as matter of Fact by a New-Testament-Revelation, to be the Object and Support of the Faith, Hope, and Joy of the Gospel-Church in all the Ages thereof. *John 8. 24. Chap. 20. 31.*

(3) As it was agreed in the eternal-Council of Grace, and particularly Transacted in the Covenant of Redemption, that Christ should in the fulness of time come, and by His Obedience to the Death, satisfy a broken Law, and an offended Law-giver, and purchase Compleat Redemption, and Life, for his People; and as there was a Promise of his Sending & Coming for that end, and moreover, as Christ did, in an exactness to all, come, and perform accordingly, and as upon the Condition of this His performance, He, and all Grace and Life in, with, and through Him, are made over to the Elect by a free and absolute Promise, as GOD's everlasting Covenant of rich Grace with them; So this Promise is Revealed, (and so to speak) indors'd by the Gospel to Sinners of Man-kind indefinitely, without Distinction of one from another, to be by them in all the Grace thereof closed with, consented to, Accepted, and Embraced with a Cordial, confident and particular Faith. *Isa: 42. 6, 7. Acts 3. 25. Jer: 31. 33. 34. Heb: 8. 10, 11, 12. Isa: 59. 21. Acts 13, 26. Heb: 11. 13. Rom: 10. 10. Chap: 4, 20, 21. Gal: 2. 20 at the close. Hence.*

(4) In the divine-Revelation there is likewise a Call, Invitation, and Command given to all and every one of the Hearers of the Gospel, to whom these Presents may come, to Embrace and believe these Promises upon the Foundation CHRIST, in whom they are *Yea* and *Amen*, and the Faithfulness, Power and Goodness of the Promiser, as Engaged for their full Accomplishment. *Mark 16.*

15, 16 *Isa.* 55. 1, 2, 3. *Rev.* 22. 17. *Acts.* 16. 31. 1
John 3. 23. *Heb.* 11. 13. 1 *Tim.* 1. 15. *Acts* 15. 11.
 2 *Cor.* 1. 20. *Heb.* 11. 11. *Rom.* 4. 20, 21. Thus a full
 Warrant is given for the Faith of all the Hearers of
 the Gospel, and all Unbelievers are made inexcuse-
 able. *Isa.* 5. 4. *John* 15. 22. And then.

(5) To the end that all the Hearers of the Gospel
 may be further encouraged to believe the same,
 there is moreover in the Divine Revelation, all as-
 surance given of the Believers welcome to
 CHRIST, and Benefites by Him, in Promises of
 certain connexion betwixt believing, and all after
 saving Blessings, such as Union to CHRIST, actual
 and special Interest in Him, special Right to his Be-
 nefites, free and full Justification, a gracious Adopti-
 on, real begun Sanctification, with whatever besides
 of Grace here, and Glory hereafter. All which is
 comprehended in these and such like general Pro-
 mises of Connexion, *John* 6. 37. *He that cometh to*
me I will in nowise cast out *Mark* 16. 16. *He that be-*
lieveth shall be saved, *John* 3. 16. *whosoever believeth*
in Him shall not Perish, but have Everlasting Life.
 But then.

(6) Left any proud Sinner upon the one Hand
 should think he can believe by His own Power, or
 that GOD calleth him so to believe; and left upon
 the other Hand, any humbled Sinner should be Dis-
 couraged, from His own Inabilities and natural
 Heart resistency; therefore in the Divine Revelati-
 on, there is also a Promise of the Spirit, to remove all
 impotency and Resistency, that stands in the way
 of saving Faith, and to cause the poor humbled Sin-
 ner to believe, and believing, to abide with him,
 untill all the Work of Salvation be finished. *Ezek.*
 36. 26, 27. *Prov.* 1. 23. *John* 6. 44. 45. *Psa.* 110.
 3. *Phil.* 1. 29. *Eph.* 2. 8. *Gal.* 5. 22. *John* 14. 16. 17
Phil. 2. 12. 13. *Eph.* 1. 13, 14. *Phil.* 1. 6, 1 *Pet.* 1. 5.

15. with

with many other Scriptures already cited. Now the Promise of the first Grace, as well as all after Grace being absolute, and indefinitely proposed in the external Dispensation of the Word, with the rest of the great & precious Promises, and all the Hearers of the Gospel being encouraged to seek the Spirit of the Heavenly Father, *Luke* 11. 9. to 14. I say the matter standing thus in the Divine Revelation, as none may absolutely despair of getting Grace, so the hopes of poor humbled Sinners may be raised to some reviving expectations, especially considering, that all goes upon the Terms of God's own rich Mercy, Grace, Love, and Sovereign good will and Pleasure all enarily, and not upon any good Qualifications or Conditions to be in, or performed by the poor, miserable, Wretched, Naked, Blind Sinner: and how encouraging is all this, to the Diligent and constant use of all ordinary and appointed Means of Salvation. So much for these *Outward Means* whereby the Lord doth invincibly, and Irresistibly, yet sweetly, and every way agreeable to the reasonable Nature of Man, draw in the Elect unto himself, and in a Word, communicats unto them, the whole benefit of Redemption.

Art. 15. The Spirit of GOD having by his blessing upon these Means in fulness of time entered and apprehended the Elect Soul in a special manner *Gal.* 3. 2. *Phil.* 3. 12. at the close, and put him into a state of Grace and Salvation, & so Established a *Covenant of Grace*, in his Person 2. *Sam.* 23. 5. as the next Work of the Spirit is to maintain and carry on the good Work begun unto compleat Redemption *Phil.* 1. 6. 1. *Pet.* 1. 5. So it becomes every Believers special duty, in the Sense of Redeeming and Covenanted Love. 2 *Cor.* 5. 14. 15. *Chap.* 7. i. and in thankfulness to a GOD in CHRIST for his rich Grace. *Pf.* 112. &c. not only to Devote and give up his whole self to him to be ruled by his Laws *Pf.* 119. 106. guide

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ed by his Spirit and Counsel; *Pf. 143. 10. Pf: 73.*
 24. Disposed of by his Providence. *1 Pet. 1. 19.* and
 at length saved by his Grace; but also ought through
 Grace to purpose and endeavour, by all proper
 means, *to serve his GOD without fear in Holiness and*
Righteousness before him all the Days of his Life,
Luke 1, 74. making alwise an Honourable mention
 of CHRIST'S Righteousness. *Pf: 71. 16.* and so
 living his whole Life in the Flesh, whether Natural
 Civil, or Religious, by the Faith of the Son of
 GOD, as one *who hath loved him, and given himself*
for him. Gal. 2. 20. and whose Grace shall be al-
 wise effectually sufficient, and Furthcoming accord-
 ing to his necessity, *2 Cor: 12. 9.* as that by which
 he can do all things acceptably and comfortably
Phil: 4. 13. and whose Providence shall make all
 things work together for his Spiritual and Eternal
 good. *Rom: 8. 28.*

Now that this Preface, and the Catechism follow-
 ing may be blessed for advancing the Praise and
 Glory of Rich, free, and powerful Grace in Mans
 Salvation, and be particularly useful for the saving
 good of these I am specially concerned in, is the
 sincere Prayer of.

A. H.

Some

PREFACE

For the purpose of the Council, it is necessary to have a clear and concise statement of the principles and objects of the movement. The following is a brief statement of the objects of the movement, as they are set forth in the Declaration of Sentiments, adopted by the Council at its first meeting, in 1840.

The objects of the movement are, to secure to all men and women the same rights and privileges, and to secure to all men and women the same duties and responsibilities. The objects of the movement are, to secure to all men and women the same rights and privileges, and to secure to all men and women the same duties and responsibilities.

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A. H.

Some

SOME GENERAL
QUESTIONS,

CONCERNING
The Three Divine Covenants,
and Gospel Sacraments.

P A R T. I.

Concerning the Covenant of Works.

Quest. 1. *How many special Divine Covenants are there?*

A. Three, Namely, the Covenant of Works, the Covenant of Redemption, and the Covenant of Grace. Gen. 1. 17. Rom. 10. 5. Is. 59. 21. Zech. 6. 12, 13. Is. 53. throughout, Jer. 31. 31. Chap: 32. 40. Chap: 24. 7. Heb. 8. 8, 9, 10, 11, 12.

Q. 2. *Why do you call them Divine Covenants?*

A. Because their Author, Matter and Ends are so.

Q. 3. *What is the Covenant of Works?*

A. It is that Covenant which God was pleased,

according unto his own Sovereign and gracious Will, to enter into, with our first Parents *Adam* and *Eve*, created after his own Image; and as Head and Representative of all their Posterity, proceeding from them by ordinary generation: promising Life upon condition of perfect, personal and perpetual Obedience, withal, threatening Death in case of failzie, *Gal: 3. 12. Gen: 2. 17. Rom: 5. 12. to 20. Gal: 3. 10.*

Q. 4. Who are the Parties in this Covenant?

A. God and our first Parents, and in them all their posterity, Gen: 2, 16, 17, Rom: 5, 12, 18:

Q. 5. Were our first Parents such a free Party in this Covenant, as they might agree, or not agree thereunto?

A. No, but were under an obligation to comply therewith, not only by their Creator's Authority, but also upon the account of the Grace manifested in the same, Deut: 6, 4, 5, Jer: 10, 6, 7, Ps: 100, 2, 3

Q. 6, What state were our first Parents Adam and Eve in, when God entered into this Covenant with them?

A. In a state of Holiness and Happiness, being created Innocent and upright, after Gods own Image, in perfect knowledge of his will, and conformity to it, and also in perfect friendship and fellowship with him, with dominion over his Creatures: Gen: 1, 27, Col: 3, 10, Ephes: 4, 24, Rom: 2, 14, 15, Eccles: 7, 29, Ps: 8, 5, 6, 7, 8, comp: with Gen: 1, 28

Q. 7. In what capacity did our first Parents stand in this Covenant?

A. In the capacity of Head and Representative of all their natural Race, by ordinary generation: 1 Cor: 15, 21, 22, Rom: 5, 12, to 20.

Q. 8. Why do you say Natural Race by ordinary generation?

A. Because the Man Christ came also of them, but yet by an extraordinary generation, being conceived in the Womb of the Virgin Mary, by the Power of the Holy Ghost. Heb: 2, 16, 1s: 7, 14, Luke 1, 35

Q. 9. Whence had this Covenant its Rise ?

A. From Gods Sovereign and Gracious Will. *Pf: 115. 3. Ps: 135. 5, 6. Job: 25. 2,*

Q. 10. Why so ?

A. Because the Supreme Being could be under no Obligation, abstract from his own Sovereign Will and Grace, to Covenant, or so Covenant with his Creature Man: *Rom. 11. 34. Is 40. 13. 1. Cor: 2. 16.*

Q. 11. In what Things did God especially manifest his Will to our First Parents, in this Covenant ?

A. In these three Things mainly, namely, Commands, Promises and Threatnings.

Q. 12. What were his Commands ?

A. That they should give Perfect, Personal Obedience unto his Law; and particularly not to eat of the Tree of Knowledge of Good and Evil. *Rom: 10. 5. Levit. 18. 5. Gen. 2. 16, 17.*

Q. 13. What call you Perfect Obedience to God's Law ?

A. Obedience to the whole Law, with the whole Heart, at all times. *Mat. 22. 37, 38, 39. Deut. 6. 5.*

Q. 14. Where had our first Parents this Law ?

A. God in their Creation wrote the Moral Law in their Hearts, but the positive Command anent the Tree of Knowledge of Good and Evil, he gave them by External Revelation. *Eccles. 7. 29. Ephes. 4. 24. Rom. 2. 14, 15. Gen. 2. 16, 17.*

Q. 15. Had they strength to give the perfect Obedience required ?

A. Yes they had, while in their Creation State, for God made them upright, and so required nothing of them, but what they were able to perform. *Eccles 7. 29.*

Q. 16. Why was it Gods Will that our first Parents should not eat of the Tree of Knowledge of Good and Evil ?

A. It was to let them know, that he was their Sovereign

vereign Lord, and also to try their Obedience. *Prov: 16. 4. Rom: 11. 34.*

Q. 17. *Why was this Tree called the Tree of Knowledge of Good and Evil.*

A. It was so called by way of Anticipation, because by eating thereof, our first Parents came experimentally to know the Good they fell from, and the Evil they had done and fallen into. *Gen: 3. 6, 7.*

Q. 18. *Where grew this Tree of Knowledge of Good and Evil?*

A. In the midst of the Garden of Eden, a place which God planted, as is thought in *Mesopotamia*, and wherein God made every Tree and Herb to grow which was pleasant to the Eyes, and good for Food. *Gen: 2. 9.*

Q. 19: *What did God promise to our first Parents upon their perfect Obedience?*

A: He promised to continue with them the Life they had, untill he should give them a better, which they had not. *Rom: 10: 5.*

Q. 20: *What Life had they which God promised to continue with them?*

A: Besides the vegetative and sensitive Life; they had, not only, a natural humane Life, and a temporal Life; but also a spiritual Life, and these God promised to continue with them. *Gen: 1: 27, 28.*

Q. 21. *Wherein consists the natural humane Life?*

A: In the Union betwixt the Soul and the Body by the Breath of Life. *Gen: 2: 7.*

Q. 22: *Wherein consists the temporal Life?*

A: In the peaceable Enjoyment of the Honours, Profits, and Pleasures of Time, with Gods Right to them, and Blessing with them. *Gen: 2: 15, 16.*

Q. 23: *Wherein consists the Spiritual Life?*

A: In special Union, and Communion with God; which doth mainly ly in Likeness, Relation and Access to him.

Q: 24: What better Life had not our first Parents, which God promised to give them, upon their perfect Obedience?

A: The Heavenly Life. *Mat: 19: 17:*

Q: 25: Wherein doth this Life consist?

A: It consists in the Eternal Union and Communion of both Soul and Body; in the full Enjoyment of him in Heavenly Glory: *1: Cor: 15: 53, 54. 2: Cor: 5: 1, 2, 3, 4. John 14. 1, 2: 1: Thess: 4: 16, 17, 18.*

Q: 26: What did God threaten our first Parents with, in case of their Disobedience?

A: Death, and that in its full Extent. *Gen: 2: 17: Rom: 6: 23: Gal: 3: 10:*

Q: 27: Upon what Degree of Disobedience did God threaten this Punishment?

A: Upon the least Degree.

Q: 28: Why did God threaten so great a Punishment upon the least Degree of Disobedience?

A: Because the least Degree of Disobedience, is a Violation of the Holy, Just and Good Law of an Infinite God; a plain Opposition and Contrariety unto his Nature, and a Breach upon the Divine Image in man, and so deserved such a Punishment as Death in full Extent: *1: John 3: 4: Rom, 7: 12. Habak: 13. 1: John 5: 17: Rom: 6: 23.*

Q: 29. How manifold was the Death Threatned?

A: Fourfold, namely, Death Spiritual, Death Temporal, Death Natural, and Death Eternal.

Q: 30. Wherein consists Spiritual Death?

A: In the Separation of the Soul from God, Loss of Image, Friendship, and Fellowship, together with Corruption of the whole Humane Nature. *1: Thess: 2: 1, 5. If: 59: 2: Gen: 3. 24: Rom: 3: 11. Ps: 14: 1, 2, 3. Job: 14: 4, Ps: 51: 5.*

Q: 31. Wherein consists Temporal Death?

A: In the want of the good Things of Time, and Right to them, and Blessing with them, together

ther with a Lyableness to all Time-Miseries, *Dem.* 28. 15, 16, 17, &c. *Chap.* 29. 19, 20, 21, &c.

Q: 32. Wherein consists the Natural Death?

A. In the Separation of the Soul from the Body, by the Removal of the Breath of Life, in a stinging Death. *Gen.* 3: 19. *Eccl.* 3. 20. *1: Cor.* 15: 26.

Q: 33. Wherein consists the Eternal Death?

A. In the Eternal Separation of both Soul and Body from God, and irrecoverable Loss of his Image, Grace, Friendship, and Fellowship in Heavenly Glory; together, with the Eternal Torments of both, with damned Angels in Hell. *Mat:* 25: 41. *2. Theff:* 1: 8, 9, 10.

Q: 34. Did our first Parents keep this Covenant of Works?

A. No, but being left to the Freedom of their own Will, did so mismannage the same, as that they freely yielded to Satan's Tentations, misbelieved God, then eat the forbidden Fruit, and so broke the Covenant: *Gen:* 3: 1, 2, 3. *2. Cor:* 11: 3. *Hof:* 6. 7.

Q: 35. What State did the Breach of the Covenant of Works bring Man into?

A. Into a State of Sin and Misery. *Gen:* 3: 7. *Eccl:* 7: 29. *Gen:* 6: 5. *Rom:* 3: 10: 11. *Gen:* 3: 17, 18, 19. *Hof:* 13. 9.

Q: 36. Wherein doth the Estate of Sin and Misery consist?

A. See in the Ans: to *Q: 30: 31: 32: and 33.*

Q: 37. Did all Mankind sin and fall with our first Parents in their first Transgression?

A. Yes, all their Natural Race proceeding from them by ordinary Generation, sinned and fell with them. *Rom.* 5. 12. *1. Cor.* 15. 21.

Q: 38. Why so?

A. Because they not only were in Adam's Loin when he sinned, but also the Covenant being made with him, as the common Head of Mankind, and

with them in him, therefore he sinning, they sinned; and he falling, they fell also.

Q: 39: Was there no Remedy provided in this Covenant, in case of a Breach?

A: No, for this Covenant only promiseth Life, upon perfect, personal Obedience, and peremptorily threatens Death, upon the least Disobedience, and so leaves the Transgressor under its Curse: Rom: 10: 5: Gen: 2: 17: Gal: 3: 10.

Q: 40: Can not then Man recover himself?

A: No, he hath no Wit to contrive it; he hath no Merit to purchase it; he hath no Moyen to procure it; he hath broke a Law he cannot fulfill; he hath offended a Nature he cannot atone; he hath incurred Punishment he cannot deliver himself from; He hath lost a Soul he cannot ransom; he hath forfeited the Grace and Glory he cannot purchase; yea, nor any other Creature for him; And so no Help for him, but in God's Infinite Wisdom, Sovereign Will, Grace, Mercy and Power: 1: Cor: 1: 21: Rom: 1: 26, 27: Ps: 49 8: 1: Sam: 2: 25: Gal: 3: 21: Mic: 6, 7: Ps: 22. 29: Hos: 13: 9.

Q: 41: Are then all Men lest to perish in that Estate Sin and Misery, into which they have fallen, by the reach of a Covenant of Works?

A: No: Elect Men are not.

Q: 42: What do you mean by Elect Men?

A: These whom God from all Eternity, did chuse out of the Mass of fallen Mankind, to Eternal Life; not for any thing foreseen in them, or to be done by them, but out of his own Sovereign Grace, Love and ever good Pleasure: Rom: 9: 18, 23: Ephes: 1: 5. 6: 2: Tim: 1: 9: Tit: 3: 5: Ephes: 2: 4: Mat: 25, 26.

Q: 43: What way hath JEHOVAH taken, for making his Election Love effectual?

D

A.

A. By a Covenant of Redemption and Grace, and the free and powerful Application thereof by the Holy Spirit.

PART II. Concerning the Covenant of Redemption.

Q. 1. What is the Covenant of Redemption?

A. It is an Eternal Contract, or Agreement betwixt Jehovah, or God the Father, and God the Son appointed Redeemer, concerning the Redemption and Happiness of the Elect, to be effectually applied by the Holy Ghost *Pf. 89. 3. 2. Tim. 1. 9. Is. 59. 21.*

Q. 2. Who are the Parties covenanting in this Covenant?

A. Jehovah, or God the Father upon the one hand, and God the Son upon the other.

Q. 3. In what Capacity did God the Son stand by this Covenant?

A. As the Chosen, called, constituted, and covenanting Head, Representative and Surety of the Elect only; yet so, as by that Covenant he was made Head over all Persons and Things unto his Church. *Is. 42. 6. John 17. 6, 9. Ephes. 1. 22. 1. Cor. 11. 2. Col. 1. 18. Phil. 2. 9, 10, 11.*

Q. 4. When was this Covenant transacted?

A. From all Eternity. *Tit. 1. 2. 1. Pet. 1. 20. Rev. 20. 13.*

Q. 5. What moved God to this Transaction?

ce, and by the
A. Nothing at all foreseen in Man, but God's own Sovereign and Free-Will, Mercy, Love and Grace. See in Ans: to Q. 42. Part 1.

Q: 6. *What moved the Son of God to this Transaction?*

A. Respect unto the Fathers Will, Love to the Elect's Salvation, as subordinat to the great Ends of Jehovah's Glory. *Pf. 40: 7, 8. Heb: 10: 9. John 10: 17, 18: Rom: 5: 7, 8: John 15: 13: Chap: 17. 19. Chap. 12: 27, 28.*

Q: 7: *What did Jehovah, or God the Father require of the Son in this Covenant?*

A. In general, that he should Undertake, Purchase, and Apply the Elect's compleat Redemption.

Q: 8: *What was required more particularly?*

A: That he as their Covenanted Head, Representative and Surety; should in Fulness of Time, take upon him their Nature, subject himself unto the whole Law in their Room and Stead, pay their whole Debt, give a sufficient Price for all Grace and Glory to them; and in a Word do every thing needful for their actual and compleat Redemption and Happiness. *Heb: 2. 14, 15, 16. Compare Gen: 3: 15: Gal: 4: 4, 5. Mat: 3: 15: Is: 53: 5, 10: Gal: 3: 13: 1. Pet. 1. 18, 19: Eph: 1: 4: 1: Cor: 1: 20: Chap. 7. 23. Rom: 8: 21: Dan: 9: 24. Mat: 26. 27, 28. John 19: 30.*

Q: 9. *What was the Elect's Debt which Christ the Surety was to pay?*

A. The Debt of Obedience, and the Debt of Punishment, the first to be payed by his Doing, and the last by his Suffering.

Q: 10. *What was the Debt of Obedience?*

A. That perfect Obedience and Conformity to the Divine Law, answerable to the *Do*, required of Adam in the Covenant of Works, and commonly called Christ's Active Obedience. *Levit: 18: 5: Rom: 10: 5. Mat. 5: 17.*

Q: 11: What was the Debt of Punishment?

A: The suffering that Wrath and Curse of GOD due to Man for the Breach of a Covenant of Works, commonly called CHRIST'S Passive Obedience, Gal: 3: 13: 1 Pet: 2: 24: Is: 53: 4, 5, 6:

Q: 12: How may this twofold Debt be said to be Stated?

A. The Debt of Obedience is Stated from the Holy and Universal extent of the Precept of the Law as a Covenant, and the Debt of Punishment from the threatening of the Law, and the Justice of God espousing the quarrel of his broken Covenant. Mat: 22: 37, 39, Rom: 10: 5. Gen: 2, 17. Rom: 5, 12, Gen: 18: 25.

Q: 13, What did God promise unto the Son in this Covenant of Redemption, for his Encouragement?

A: He promised these 3 things. Namely, 1. Furniture for his Work. 2, Success in it. And 3. A glorious Reward to the Man Christ.

Q: 14: What was the Furniture promised?

A: Besides the Furniture of the general Offices; Mediator, Redeemer, Head, Surety, Saviour, &c. and the particular subservient Offices, Priest, Prophet, King; God promised to give him a Body, with the Spirit above Measure, together with a constant Fatherly presence, and Conduct in the whole of his Work. Heb: 10, 5; John 3, 34; Ps: 45, 7, Is: 50, 9. Ps: 91, 14, 15. John 8. 29.

Q: 15. What Success was promised?

A: That he himself in all his Work should be Justified, that his satisfaction, Righteousness and Merit should be accepted, and become effectually forthcoming for all the Elects Redemption, Justification, Sanctification, and Eternal Happiness; that all this should be laid in his own Hand, with full Power, freely, fully, seasonably, irresistibly and infallibly, to dispense the same to them and every one of them, and that by Means and Methods of his own appointment

so as that all his People, shall be made willing in the days of his Power and he in the Issue see the whole Travel of his Soul, and be satisfied, and all in an exact suteableness to the eternal Transactions. *Is: 50. 7. 1 Tim: 3, 16. Eph: 5. 2. Mat: 3, 17. Heb: 1. 3. Eph: 1. 7. Heb: 9. 12. Eph: 4. 8. Ps: 68. 18. Acts 5. 31. John 17. 2. Ps: 110. 3. Is: 53. 11. Eph: 1. 3, 4 2 Tim: 1. 9.*

Q: 16: What was the Glorious Reward promised to the Mediator or Man Christ?

*A: Besides a Numerous Seed to serve him, even the Heathen for an Inheritance, and the uttermost parts of the Earth for a Possession; God the Father promised to him, compleat Victory and Dominion over all his Enemies, a Glorious entrance into the Heavenly Glory, and there to sit at the Fathers Right Hand, and have a Name above all Names, so as, That at the Name of Jesus every Knee shall bow. *Ps: 2. 8. Ps: 22. 30. Ps: 110. 1. Mat. 22. 44. Heb: 1. 3. Phil: 2. 9, 10.**

Q: 17: What was the Security given by thir Parties to each other in this Covenant?

*A: Mutual promises, whereby each of their Faithfulness was Interchangeably pawned and ingaged, so, as that this Covenant shall stand fast betwixt the Father and the Son in all the Heads and Articles thereof for ever, see the Promises as before. *Ps: 89. 19, 29, 21, 24, 28, 34, 35, 37. John 17. 25. Is: 53. 11.**

Q: 18: How is this Covenant made effectual unto the Elect for their actual Redemption and Happiness?

*A: In the way of a Covenant of Grace in the Hands of Christ the Mediator and Surety thereof, by the special efficacy of the Divine Spirit, in the use of Gospel Ordinances *Is: 59: 21. Ps: 110: 3.**

PART III. Concerning the Covenant of Grace.

Quest: 1: What is the Covenant of Grace?

A: 1: The Covenant of Grace as made with the Elect in Christ by a Covenant of Redemption, may be Described thus. Gods Gracious, irreversible and Everlasting Promise of Christ, and all Grace and Life to Elect Sinners, upon his account, made fast to them in him, their alone Mediator, Head and Surety. *Gen: 3: 15; Chap: 12: 3; Acts 3: 25: 26: 27: Tim: 1: 1, 9: 2, Cor: 1, 20: Gal. 3: 16: Ps: 89: 28 &c.*

A: 2: The Covenant of Grace as made with Believers in Christ, may be described thus: God's Gracious, Irreversible and everlasting Promise of Christ and all remaining Grace and Life to Believers upon Christs account: *2 Sam: 23: 5; Is: 55: 1, 2, 3, 4; Acts 13: 39; John 3: 16. John 5: 24: Chap: 6: 40: Observe, that in these two Descriptions the Covenant is definite and particular, as to the Object.*

A: 3. But the Covenant of Grace considered in the external Dispensation of the Word, concerneth all Sinners indefinitely, without Distinction of Nation, State or Condition; and may be described Thus. Gods gracious, irreversible and everlasting Promise of Christ, and all Grace and Life in him, to Mankind

Sinners, upon the account of CHRIST'S all-sufficient Satisfaction, Righteousness and Merit *Gen: 3: 15: Chap: 12: 3: comp. Acts: 3: 25: 26: and Gal: 3: 8: Heb: 8: 8, 10, 11, 12: 1 Tim: 1: 15: Rom: 8: 32, 1st: 45: 22, Mark 16: 15: Rev: 22: 17: Acts 13, 26:* Hence let it be carefully observed, that in order to the effectual application of this Covenant to the Elect, and that all the Hearers of the Gospel may be left inexcusable that imbrace it not; CHRIST and thir Promises in him are revealed, exhibited, and offered in the Gospel, indefinitely and generally, with a Call to all and every one to lay hold thereupon, that in this way the Elect may receive the Spirit of Faith, whereby they are made to believe, and so come under the Bond of the Covenant, according to the Promise. *Pf: 110. 3: John 6, 37. 44, 45: Chap: 10, 27, Chap: 17, 2.*

Q: 2: Who are the Parties in this Covenant ?

A: According to the first Description the Parties are GOD in CHRIST, and Elect Sinners in him. According to the second Descriptions the Parties are a GOD in CHRIST, and Elect Believers in him. But according to the last Description the Parties are a GOD in CHRIST, and Mankind Sinners, as these to whom the Promises do belong, by a general indefinite Dispensation, and the universal external Call accompanying the same.

Q: 3: Is the Covenant of Grace then Mutual, as containing Stipulation upon God's part, and restipulation upon Man's part; as the constituent-parts of the Covenant ?

A: Considering the Covenant of Grace in its own Nature, and properly, it is not Mutual; seeing the whole of Mans Salvation, ends and Means are absolutely promised and made fast to the Elect in CHRIST their Head and Surety, but this Covenant considered with respect unto its actual application, it may be said to be so far Mutual, as it implys our acceptance by Faith.

Heb:

Heb: 8. 10, 11, 12. 2 Sam: 23. 5. 2 Cor: 1. 20. Ezek: 36. 22, 23, 24, 25, 26, 27. John 1: 12. Mark. 16. 16. John 6. 40. Acts 13. 38, 39. Rom. 16. 4. Heb. 10. 39. Phil. 3. 9.

Q 4. How may this acceptance by Faith be said to be ours?

A. Tho' this Acceptance doth originally flow from God, and intirely holds of Grace, is the fruit of the Spirit, and absolutely promised, and so is a part of the Covenant it self; yet it being formally the Act and Deed of the gracious Soul, it may in this sense be called ours: Eph: 2. 8, 9, 10. Phil: 1. 29. 2 Cor: 4. 13. If: 45. 25. John 5. 25. Chap: 6. 44, 45. Chap: 12. 32. Ja: 2. 18. Matt: 15. 28. Rom: 10. 10.

Q 5. Why is this Covenant called the Covenant of Grace?

A. Because Grace is the spring of it, Grace is the matter of it, Grace is the nature of it, and the praise and glory of Grace is the end of it; and so it is all Grace, and pure Grace. Eph: 2. 10. 2 Tim: 1. 9. Ezek: 36. 32. Eph: 1. 6. Zech: 4. 7.

Q 6. Wherein then consists the formal nature of this Covenant?

A. It consists in gracious Promises: Eph: 2. 12. 2 Pet: 1. 4.

Q 7. What kind of gracious Promises?

A. Free and absolute Promises: Jer: 31. 31, &c. Heb: 8. 8, 9, 10, 11, 12. Jer: 3. 19.

Q 8. Why so?

*A. Because as Christ hath performed the proper condition of Life, so the whole of Mans Salvation, both as to Means and Ends, as hath been said, is the matter of such Promises; yea, even these things required in the Promises (which are ordinarily called conditional, such as *he that believeth shall be saved*) pre-
vious unto the enjoyment of the benefite promised, are themselves absolutely promised unto the Elect Sinner. Besides no Covenant, but such as consists in free and ab-*

absolute Promises, could either answer the lost Estate of Man, or the great ends of Gods glory in Man's Salvation: *If: 45. 25. John 5. 25. Eph: 2. 1, 5. Col: 1. 21 Rom: 3. 27.*

Q 9. What then is the use of such Promises as are commonly called Conditional?

A. Though such promises are not properly Conditional, being only Promises of gracious connection, yet they are several ways useful in that.

1. They ensure the Connection betwixt the duty required, and the Mercy Promised.

2. They shew the method in which the Lord is pleased to bestow this Mercy.

3. As they, in a Rational and Moral Way, stir up the Hearers of the Gospel, to endeavour the performance of the things required, and are matter and ground of Comfort to such as have performed the same; so even by the means of such Promises, it may please a Sovereign and gracious God to give Grace enabling actually to do the duty called for: *Rom: 10. 13. Joel: 2. 32. Rom: 10. 9. If: 1. 18, 19, 20. 2 Cor: 4. 13. Ps: 116. 10. Acts 2. 37, 38, 39. Chap: 16. 30, 31 34.*

Q 10. What is the matter of the Covenant of Promises?

A. Christ himself and all Spiritual Blessings in him, Grace and Glory and every good thing is the matter of this Covenant, or the great things promised; *Gen: 3. 15. If: 55. 3, Eph: 1, 3, Ps: 84, 11, 1 Tim: 4, 8.*

Q 11. Is the Covenant of Grace conditional or absolute?

A. As this Covenant is made with the Lord Jesus Christ in a Covenant of Redemption, it is certainly conditional to him; but as made with the Elect in him, it is certainly absolute; tho' in the way of conveyance and method of Application, it may be called in some sense Conditional: *Pf: 2, 8, Acts 3, 25, Mark 16, 15, 16,*

Q 12. What is the proper condition of the Covenant of Grace?

A. The Mediator and surety's satisfaction, Righteousness and Merit is the alone proper condition thereof: *Jer: 23, 6, Rom: 10, 4, Chap: 3, 21, 22, 25.*

Q 13. Why so?

A. 1. Because as the Law of Life (do and live) and the Law of Death (if thou do not, but transgress, thou shalt die) were stated as indispenfible Laws, by a Covenant of Works, so *Adam* our Federal Head having by eating the forbidden Fruit broke this Covenant and thereby brought himself and all his Natural Race under a forfeiture of Life and Sentence of Death, therefore both these Laws behooved to be fulfilled and satisfied, before Man could be redeemed from Death, and have a legal Title to Life; to the honour and glory of God and his Law: *Rom: 10, 5, Gal: 3, 10, Gen: 3, 6, 24, Rom: 5, 12, 18, Chap: 3, 24, 25, 26, Exod: 34, 7, Hab: 1, 13.*

2. Because as our Redeemer and surety *Christ* the second and last *Adam* hath, by his suffering the punishment threatened in the Law of Death, fulfilled and satisfied that Law, and consequently the Justice of the Law-giver; and by the Holiness and Righteousness of his heart and life fulfilled and satisfied the Law of Life; and consequently the Holiness of the Law-giver, so by the Merit of both, namely his suffering and doing, he hath purchased compleat Redemption and Life, and all in an exact suitableness unto, and consistency with the righteous and holy nature of God, and his Law or Covenant of Works: *Gal: 4, 4, 5, Heb: 7, 22, 1 Cor: 15, 45, Gal: 3, 13, Eph: 5, 2, Rom: 10, 4, 1 Tim: 3, 16, Heb: 9, 12, Rom: 3, 25.*

3. Because upon the account of this satisfaction, Righteousness and Merit only, the Promises of Grace and Life were given and made sure to the Elect in *Christ*, by a Covenant of Redemption and Grace, and

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accordingly exhibited and offered to Mankind Sinners both before and since Christs coming to the World; and which promises, with their foundation Christ, and as yea and Amen in him, he having performed the proper condition, being revealed and indefinitely proposed to the Hearers of the Gospel, with a Divine warrant to believe; is the great ground and foundation laid in *Zion* for the poor Sinners access to God, and claim by Faith to the Redemption and Life purchased and promised; and ought so to be acknowledged by all, and every one to whom the word of this Salvation is sent, and accordingly accepted and closed with, as the only certain and sure way of Salvation and Eternal Life. *Gal. 3. 16. 1 John 5. 11. Matt: 26. 28. Gal. 3. 8. 1 Cor. 15. 3, &c. 2 Cor. 5. 18, 19, 20, 21. 2 Cor. 1. 20. Acts 13. 26. 38, 39. 1 John 3. 23. If. 28. 16. 1 Cor. 3. 11. Eph. 3. 12. 1 Cor. 15. 11.*

Q 14. *But may not Faith be called the condition of the Covenant of Grace upon our part?*

A. Not in a proper sense.

Q 15. *What call you a Condition in a proper and strict sense?*

A. It is that upon the account whereof, and upon which, the Right to the promised Benefite is founded, and is pleadable for it, whether this be by the merit of the thing it self, or by compact or agreement only: And so in this sense Faith or any thing else performed by Man cannot be called the condition of the Covenant of Grace.

Q 16. *Is Faith then in no sense a condition of the Covenant of Grace?*

A. In the sense of our *Larger Catechism* it is, namely, as it is a mean and Instrument required to interest the Sinner in Christ, and so to bring him under the Bond of the Covenant; which Act of Faith is still matter of Promise, and wrought in the Soul by the Spirit of Grace. *John 1. 12. Chap. 3. 16. Ps. 110. 3. Col. 2. 12. Gal. 5. 22.*

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Q 17. *May not any other gracious qualities and Actions, be called Conditions in the Covenant, though not Conditions of it?*

A. Though nothing wrought in Man, or performed by him, as hath been said, can be called *Conditions* in a proper and strict sense, yet in so far as these gracious Qualities and Actions are required of Man, in order to the partaking of such and such Blessings, and a sure connection established betwixt the one and the other; In this sense, such Qualities and Actions may be called *Conditions* in the *Covenant of Grace*, according to the method of its compleat Application; But then certain it is, that Faith only is that Grace, Mean and Instrument, whereby we are interested in Christ, and brought under the Bond of the Covenant, and that because it is, not only appointed of God for this end, but also because in its own nature, it hath that fitness and aptitude for receiving Christ and the Promises in him, which other Graces have not. *Matt.* 5. 3, 4, 5, 6, &c. *Rom.* 4. 5. *Chap.* 3. 27. *Eph.* 2. 10. 11, 12.

Q 18. *To whom is Christ and the Promises of Grace and Life in him, exhibited and offered?*

A. To all the Hearers of the Gospel without exception. *Prov.* 1. 20, 21, 22, 23. *Is.* 45. 22. *Prov.* 9. 1, 2, 3. *Jer.* 3. 1, 14, 15. *Matt.* 11. 28. *Rev.* 3. 17, 18. *Chap.* 22. 17. *Is.* 55 1. *Rev.* 22. 17.

Q 19. *Why to all?*

A. Because it hath so pleased a Sovereign Lord; and particularly for this end, that the Elect may be gathered out of the multitude, and the rest may be left inexcusable. *Luke* 4. 21. *John* 15. 22. *Pf.* 147. 19, 20. *Rom.* 3. 1, 2. *Deut.* 7. 7, 8.

Q 20. *How or upon what Terms is the Offer made?*

A. Upon no *Terms* upon their part, strictly and properly, according to the sense given of strict and proper Conditions, yet, if by *Terms*, be meant, these Duties or Qualifications required either in order to our being

being interested in Christ, or after we are in him without which we cannot partake of such and such Blessings, according unto the Divine Establishment, then in this sense, there are many things that may be called *Terms*; Though in the mean time it is still to be owned that all these are matter of Promise. *Hos.* 2. 19. 20. *Tit.* 3. 5. *Is.* 1. 16, 17. *Chap.* 55. 3. *Rev.* 22. 14.

Q 21. *Why is the offer of Christ and the Promises in him so freely made to the hearers of the Gospel?*

A. Because they have nothing in, or of themselves, and the Lord Jesus Christ hath purchased all, and freely bestowed all. *Is.* 64. 6. *Rev.* 3. 17. *Eph.* 1. 3. *John* 16. 14, 15. *Rom.* 8. 32.

Q 22. *What then is the call of God in the Gospel?*

A. It is to accept the Lord Jesus Christ, and the Promises of Grace and Life in, and with him. *John* 1. 12. *Rev.* 22. 17. *Prov.* 9. 4, 5. *Chap.* 8. 20, 21. *John* 6. 35, 40, 47, 48, &c. *Rev.* 3. 18.

Q 23. *What access and claim have all the hearers of the Gospel to this Grace?*

A. Tho' none of the Hearers of the Gospel have any saving Interest in this Grace, until they be united actually to Christ by the Spirit of Faith; yet all and every one of them, especially such as are Members of the Visible Church have such access and claim to Christ, and the Promises, as it becomes lawful and warrantable for every one of them, to lay hold upon this offer, and the Grace therein contained, and that with particular Application unto themselves, and so to take, possess, and use thir Waters of Life freely, and confidently without the least fear of presumption. *Is.* 56. 3, 4, 5. *Heb.* 4. 1. *John* 5. 40. *Acts* 2. 38, 39. *Rev.* 22. 17.

Q 24. *How doth it appear that all the hearers of the Gospel have such access and claim to Christ and the Promises?*

A. 1. From the Intrinsic Perfection of Christs Satisfaction

satisfaction and Righteousness, and the freeness and fulness of the Covenant of Grace presented unto all the Hearers of the Gospel Indefinitely, as a foundation in it self sufficient for their Faith unto Salvation. See *A. to Q.* 13. and *Acts* 20. 28. *Heb:* 9. 13, 14. *John* 3. 14, 15. *Acts* 13. 26.

2. From the offer being made to all and every one, without Characterizing the Elect or Reprobate, by any visible Mark or Character. *Rev.* 22. 17.

3. From the peremptoriness of Gods Command, and call to every one to accept this offer, and that under the pain of Eternal Damnation. *Mark* 16, 15, 16.

4. From the certain and gracious connection in the Divine Institution, established betwixt believing and all the remaining Blessings of the Covenant: *John* 3. 16. *Chap:* 6. 40.

5. From the sealed visible External Interest, that all Church Members have in Christ and the Promises. *Acts* 2. 38, 39, *Rom.* 9. 4. *1 Cor:* 7. 14.

Q. 25. What is that Act of acceptance, the hearers of the Gospel are called unto?

A. It is Faith.

Q. 26. What is saving Faith?

A. It is the humble Soul's flight unto, receiving of, and then resting upon the Lord Jesus Christ, for compleat Salvation and happiness according unto the Covenant, and free offer in the Gospel. *Heb:* 6, 18. *Chap.* 10, 39, *John* 3, 14, 15. *Acts* 10, 43, *John* 1, 12, *Psa.* 37. 3, 7. *Psa.* 55, 22, *Eph:* 1 13. *2 Sam:* 23, 5.

Q. 27. Is this act of Faith in our power?

A. No, For being dead in Trespasses and Sins, we can do nothing Spiritually good. *Eph:* 2, 1, 3, 5, 12, *John* 6, 44, *Rom.* 3, 10, 11, 12.

Q. 28. What shall then poor Sinners do, who are dead in trespasses and sins, how shall they close with Christ and the Covenant of Grace in him?

A. 1. Let such with all possible seriousness consider, that though Faith be not in their Power, the want whereof is both their Sin and Plague, yet still it is both their Duty and Interest to believe. *Rom. 11, 32, John 16, 9, 1 John 3, 23, Acts 16, 31.*

2. The Spirit of Grace and Faith, is both purchased and promised. *Zach: 12, 10, 2 Cor: 4, 13, Gal: 5, 22, Phil: 1. 29. Psal: 110. 3. John 6, 44, 45. Phil: 2, 13.*

3. In the firm persuasion and sense of both these, and also of the Lord's Ability and readiness to help, such would in the painful use of all the ordinary means, be much in pressing their own Souls to believe with a needy and constant look to the Lord himself for that Grace of the Covenant which only can enable them to embrace the Lord Jesus Christ freely offered in the Gospel. *Matt. 12. 13. Prov. 8. 34. Lam. 5. 21. Cant. 1. 4.*

Q 29. You have told me that Christ and the Promises in him are freely offered to all, but to whom are these certainly and actually applied?

A. To Elect Sinners only. *Rom. 11. 7. Matt. 22. 14. Chap: 24, 24, John 6, 37, 39, Chap: 10, 26, 27, Chap. 17, 2, Acts 13, 48.*

Q 30. Why only to Elect Men?

A 1. Because they only were eternally beloved of God with a special Love, and freely chosen in Christ unto Salvation and Eternal Life, with all the means effectually leading thereunto. Compare the Scriptures just now cited with: *1 Thess: 5, 9, 2 Thess: 2, 13, Ephes: 1, 4, Jer: 31, 3.*

2. Because they only were given of the Father to the Son in the Covenant of Redemption to be effectually redeemed and saved by him, and accordingly were accepted of and undertaken for. *John 6, 37, 39, Chap. 17, 2.*

3. These only in fulness of time, Christ came of

design to ransom and redeem, and accordingly did; dyed, and suffered for them; *John* 10, 11, 14, 15, *Gal*: 4, 4, 5, *Eph*: 5, 25, 26, 27.

4. These only he as an Advocat interceded for when upon Earth, and appears for in the presence of God in Heaven, whereby all saving Blessings are procured only to them, and particularly the holy Spirit of promise, effectually to apply Christ and the whole Covenant-blessings in him; *John* 17, 9, *Heb*: 7, 24, 25. *Chap*. 9, 11, 12, 24, *John* 14, 16, 17, *Chap*: 16, 13, 14, 15.

Q 31. How doth the Spirit apply Christ and the Covenant-Blessings in him?

A By a Three-fold Work.

Q 32. What is this Three-fold Work?

A A Work of Humiliation, a Work of Illumination, and a Work of Faith.

Q 33. What is the Spirit's Work of Humiliation upon the Elect Soul?

A It is such a Work of the Spirit of Bondage, as so convinceth, woundeth, weighteth, sadneth, pincheth and abaseth him before the Lord, upon the account of his Sin and Danger, as that he is made greatly guilty and vile in his own sight, condemns himself, justifieth God in all things, and lyes down at his feet in great shame, fear and sorrow; as a poor, miserable, wretched, naked, blind creature, altogether unable to help himself. *John* 16, 8, 9, *Rom*: 3, 19, *Chap*: 18, 15, *Lev*. 26, 41, 42, *Acts* 2. 37, *Dan*. 9, 7, 8, *Luke* 18, 13.

Q 34. By what means doth the Spirit of God work this Work?

A By the Ministry of the Law, which hath this Work as one main design of it; tho' no doubt a Sovereign, Infinitely Wise and Powerful God may, and sometimes actually doth make use of Providences leading thereunto. *Rom*. 3. 20. *Chap*. 7, 9, 10, *Gal*. 3, 24, *2 Chron*. 33. 11, 12, 13, *Acts* 16, 30, 31.

Q: 35. What is the Spirit's Work of Illumination?

A. It mainly consists in giving unto the humbled Soul a real, clear, and lively Discovery of the Lord Jesus Christ, in his Person, Natures, Offices, Work, Benefits and Promises; and of a ready and clear Access, such poor lost Sinners have to Christ, and God's Grace and Mercy in him, and all according unto the Lord's own Testimony in the Word, and that in a Suitableness every way unto such a poor Souls present and particular Circumstances. *John* 4: 26, 42: *Chap.* 9: 36, 37. *Chap.* 6. 44, 45. *2: Cor:* 4: 6: *Gal:* 1: 15, 16: *Acts* 13: 26: *Rev:* 3: 17, 18.

Q: 36. What is the Spirit's Work of Faith?

A. It mainly consists in his bringing up the enlightened Soul, not only to believe upon the Divine Testimony, the Truths discovered; but also to apply them in the Grace thereof for its own particular Benefit. In which Work the whole Soul is irresistibly, but sweetly drawn out in Assent and Consent, to embrace the Lord Jesus Christ for himself and all his Benefits, according unto the Covenant of Grace, and the Free Offer thereof in the Gospel. *John* 3. 33 *Jer.* 3. 22. *John* 6. 45. *Song* 1. 4. *John* 1. 12. *1: Cor:* 42. 6. *Chap.* 49. 8. *Rom:* 10. 10. *2. Cor:* 5. 9, 20.

Q: 37. By what Means doth the Spirit of God, work the Work of Illumination and Faith?

A. By the Ministration of the Gospel. *2. Cor.* 3.

8. *Acts* 10. 44. *1. Cor:* 15. 3, 4, 11. *Rom:* 15, 17. *1. Pet.* 1: 23, 25.

Q: 38. What do you understand by the Gospel?

A. The Gospel precisely taken in Contradistinction from the Law; is the Doctrine of Grace and Life through Jesus Christ, his Satisfaction, Righteousness and Merit, presented unto poor lost Sinners in Adam's family, to be by them believed and applied for their Salvation. *1: Tim.* 1. 15. *Rom:* 3: 24, 25. *Tit.*

3. 4. 5. 6. *Gal.* 3. 8. *Ephes.* 3: 8. *I. Cor.* 15: 3, 4, 5. &c. *Acts* 13. 26.

Q: 39. *What then do you understand by the Law?*

A. The Law precisely and strictly taken in Contradistinction from the Gospel, as such, is the Doctrine of Righteousness and Life by Man's own Satisfaction, Obedience or Merit, in whole or in Part. The Law also is a System of Commands to Moral Duties, with the Sanction of a Threatning. *Rom.* 10. 5. *Mat.* 19. 17, 18. *Exod.* 20. *Gal.* 3. 10.

Q: 40: *May not Faith be said to be wrought by the Ministration of the Law?*

A. Not properly and immediately as the direct Design thereof, though, mediately, Faith may be said to be wrought thereby, as it is a School-Master leading to Christ. *Gal.* 3: 24.

Q: 41: *What Benefits do belong to these that are brought in to Christ, and so under the Bond of the Covenant?*

A. They are immediately put in Possession of some and get a sure Title to all the rest.

Q: 42: *What Benefits are they immediately put in Possession of?*

A. 1. A Membership into Christ's Mystical Body and actual special Interest in his Mediation. *Col.* 2. 10. *Ephes.* 4: 15, 16: *I. Cor.* 12: 12, 13. &c.

2. A Free, Full and Eternal Pardon of all the Sins, with a corresponding Freedom from the Curse of the Law following thereupon. *Rom.* 3: 24, 25. *Ephes.* 1. 7. *Pf.* 32: 1, 2. *Pf.* 103. 3. *Rom.* 8: 1. *Job.* 33. 24. *Gal.* 3. 13.

3. Actual Reconciliation with God, and Acceptance of their Persons as Righteous in his Sight, only upon the Account of the Righteousness of Christ freely imputed, for their Justification unto Life. *Rom.* 5. 1, 2, 10, 11. *Col.* 1: 21, 22. *Rom.* 10: 4: *Ephes.* 1: 6.

4. A gracious Adoption whereby they become Children of God, Brethren to Christ, and Joint Heirs with Christ of the Heavenly Inheritance. *John 1*

12. 1. *John 3. 1. Rom. 8: 15 16, 17. Gal. 4: 6*

7. *Heb: 2. 11, 12. Ps. 22 22*

5. Actual Sanctification by the Spirit of Grace and Holiness. *Tit: 3: 5. 1 Cor: 6: 11.*

6. Boldness, and Access with Confidence unto the Throne of Grace, for Mercy and Grace to help in time of need, with a gracious Hearing of, and Answer to their Prayers, so far, as it may be for God's Glory, and their Good. *Heb: 4: 16. Ephes: 3: 12. Mat: 7. 7. Luke 11. 9, 10, 11. John 14. 13.*

7. The indwelling and abiding Presence of the Divine Spirit, for their farther Sanctification, constant Direction, solid Consolation, and certain Preservation

unto Life Eternal, together with a powerful and favourable special Conduct of Providence, making

all things work together for their Spiritual and Eternal Good. *Joh 14: 16, 17. 1: Cor: 3: 16: Chap:*

1: 19: 2: Cor: 6 16: Chap: 3: 18: 1: Cor: 6. 11:

John 16. 13. Ps: 32: 8: Ps: 73: 24: Ps: 143: 10: 1: Pet: 1: 5: Ps: 138: 8: Rom: 5: 3, 4, 5:

Chap. 8: 28.

Q: 43. What Benefits get they a sure Title unto?

A. To all other Blessings whatsoever, whether spiritual, Temporal, or Eternal: *1: Tim: 4: 8.*

Q: 44. What are these Things which do secure true

Believers in their Possession of, and Title unto all the

mentioned Benefits?

A. These six mainly, namely.

1. Gods Sovereign Free and Everlasting Love. *Jer:*

1: 3.

2. His unalterable Purpose and Decree in Christ. *2:*

Thess: 2: 13: Ephes: 1: 4.

3. The Redeemer's full and accepted Satisfaction,

righteousness and Merit in their Room, and upon

their

their Behalf. 1. *Pet.* 1: 18, 19. *Eph.* 5: 2.

4. God's Faithful & Immutable Promise & Oath to Christ, and them in him. *Pf.* 89: 35: *Heb.* 6: 18.

5. The Incorruptible Seed of the Word (which liveth and abideth in them for ever, together with the constant Indwelling Presence of the Holy Spirit of Promise, whereby they are sealed unto the Day of compleat Redemption. 1. *Pet.* 1: 23: 1. *John* 3: 9: *John* 14: 16: 17. *Eph.* 1: 13: *Chap.* 4: 30.

-6: The Unchangeableness of Christ's Priesthood, as ever living to make continual Intercession for them. *Heb.* 7: 24, 25.

Q: 45: *What manner of Persons ought these to be, that are brought in to Christ, and under the Bond of his Everlasting Covenant?*

A: They ought to be Holy in Heart and Life, likewise having a Conversation becoming the Gospel, giving God in Christ the Glory of his Grace, holding fast the Profession of their Faith without wavering, giving all Diligence to make their Calling and Election sure, studying Growth in Grace, and in all Duties of Holiness, intirely resigning their whole selves to God in Christ, to be for ever ruled by his Laws, guided by his Spirit, disposed of by his Providence, and at length saved by his Grace: And in order to all and every thing incumbent upon them, they are to hold close Communion with God in Christ, living likewise by the Faith of, and in Dependence upon the Son of God, for the full, Suitable, Free and Seasonable Accomplishment of all the Covenant-Promises, and so to be denied unto themselves in all they do, or can do, tho' under the Conduct of Grace, expecting Acceptance only in the Beloved, and so Rejoycing and Glorying in him alone. 1. *Pet.* 1: 15, 16. *Phil.* 1: 27: *Eph.* 1: 12: *Heb.* 10: 23: 2. *Pet.* 1: 10: *Chap.* 3: 18: *Rom.* 12: 1: *Pf.* 37: 31: *Rom.* 8: 14: 2: *Sam.* 15: 25, 26: 1:

*Pet: 1: 9. Gal: 2: 20: Phil. 3: 8: Eph: 1: 6: 1: 2
Cor: 1: 31. Phil. 3: 3.*

Q. 46. What is the State and Danger of these who do not accept of Christ, and the Promises in him, and so are not under the Bond of Gods Covenant of Grace?

A. They are without Christ and all special saving Priviledges, and still in the first Adam, under the condemning Sentence of a Covenant of Works, even the Wrath and Curse of God, wanting his Image, and the whole of Original Righteousness, Holiness and Happiness, corrupted also in the whole of their Nature, filled with manifold Spiritual Plagues, even dead in Trespases and Sins, under the Tyranny of Satan, and their own Lusts, Enemies to God, and God an Enemy to them, and so bound over to all the Miseries of this Life, and that which is to come. Eph. 2. 12. John 3. 18, 36. Dent. 27. 26. Ephes. 2. 2. John 8. 44. Ps. 14. 3. Mat. 15. 19. Eph. 2. 1, 2. Tit. 3. 3. Zech. 11. 8. Dent. 27 throughout. Mark 16. 16.

Q. 47. What then should such a poor miserable Sinner do?

A. Tho' it's certain he can do nothing while in this State that is spiritually and acceptably good, yet he would so far as possible labour to be convinced of the Truth of his miserable lost Condition, of the Certainty of his Damnation if he continue in it, of his own Inability to help himself, and yet that there is a compleat Salvation in Christ for the greatest Sinners, and a free Access to him for it, as one not only able, but ready to help, and therefore he would without delay acquaint himself with this Remedy as proposed in the Gospel, and therein take a View of the Fulness and Absolute Freeness of Gods Covenant, Christ and all his Purchase, presented to poor lost Sinners, not upon any Terms properly upon Man's part, but upon the Terms only of Gods Rich Mer-

ey, Free Grace, Pure Love, and Sovereign Will and Goodness; withal taking special head that he harden not himself more and more against God and this Grace, by going still on in a Course of Unbelief and Apostacy, but would in the constant and diligent use of Gospel Ordinances, and other Means, and with an Eye to Recovery, look, and long for a Day of the Mediators Power, as freely promised, frequently and solemnly lay his Case before the Lord, standing, as it were, afar off with the poor Publican, lifting up a Prayer and Cry to the Lord for Mercy, and in a Word, be restless until he be brought out of his miserable State of Sin and Death, and translated into a State of Grace, and Life, through the powerful Operation of the Divine Spirit, removing Heart Resistance, and irresistibly perswading, determining and enabling him to fly to the Gospel Remedy; and so, accept of Christ and the Covenant of Promises in him, as to rest upon the same confidently for his complete Salvation, upon the Warrant of God's Word of Grace athenariy. *Mat.* 3. 2. *Mark* 1. 15. *Acts* 8. 22. *John* 8: 24. *Pf.* 130: 7. *1. Cor.* 6: 9, 10, 11. *Heb.* 4. 15, 16. *2. Sam.* 22. 5. *Is.* 55. 1, 2, 3, 7. *Heb.* 8. 10, 11, 12. *Rom.* 8. 32 *1. Cor.* 1. 31. *Ephes.* 1. 3. *Heb.* 7. 24, 25. *Ephes.* 2. 4, 5, 6, 7, 8, 9, 10. *Heb.* 9. 15, 16, 18. *Rev.* 3: 17, 18. *Chap.* 22. 17. *Pf.* 95. 8. *Heb.* 3. 15. *Pf.* 68. 21. *Luke* 18. 13. *Is.* 51. 14. *Acts* 16. 31. *Heb.* 11. 13: 1. *John* 3. 23.

Q. 48. How or wherein doth the Covenant of Works and the Covenant of Grace agree and differ?

A. 1. They agree principally in these Four Things.

1. They both make Promise of a Fulness of Life to Man. *Rom.* 10. 5. *Mat.* 19. 17. *1. John* 2. 25. *Chap.* 5. 11.

2. They both make Promises of this Life to Man immediately, in the Capacity of an Head and Representative

sentative, and mediately to the particular Members represented. *Rom.* 10. 5. *Gal.* 3. 16.

3. They both make Promises of Life, upon the Condition of a perfect Righteousness, to be imputed as performed by the Federal Head, unto the Federated Members, and that as the Covenant-Foundation of their Title to Life; but yet so as the Life promised is to be fully possessed and enjoyed by each of the Federats, their own perfect and personal Righteousness. *Gen.* 2. 17. *Rom.* 10. 5. *Chap.* 5. 12. to the Close. *Heb.* 12. 14. *Rev.* 21. 27. *Chap.* 22. 14.

4. They both promise Certainly in their own way of Covenanting, that is, the Covenant of Works promiseth Certainly upon the Condition performed by the first *Adam* Man, and the Covenant of Grace upon the Condition performed by the second and last *Adam* Christ God-Man. *Gen.* 2. 17. *Rom.* 10. 5. *Gen.* 3. 15. *Acts* 3: 25.

A. 2. The Covenant of Works and the Covenant of Grace differ in these six, mainly.

1. The Covenant of Works promiseth Life to Man in a State of Life; but the Covenant of Grace promiseth Life to Man in a State of Death: So that the first Covenant promiseth to continue the Life that Man hath, untill he should get another, and better, namely the Heavenly Life; But the second Covenant or Covenant of Grace promiseth all Life, as to a Sinner that hath no Life. *Gen.* 1. 27, 31. *Rom.* 10. 5. *Gen.* 2. 17. *Eph.* 2. 1. 1. *John* 5. 11.

2. The Covenant of Works promiseth Life to all and every Man, but the Covenant of Grace promiseth in Christ to some only, viz. the Elect, tho' that in the External Dispensation of this Covenant in the Word, the Promise of Grace and Life by Jesus Christ is to all indefinitely, without Distinction of Nation, State or Condition. *Rom.* 11: 7. *Mat.*

28. 19. *Mark* 16. 15. *Acts* 2. 39. *Rom*: 9: 4.

3. The Covenant of Works promiseth Life to Man, upon Condition to be performed by Man; but the Covenant of Grace promiseth Life, upon a Condition to be performed by Christ. *Gal*. 3: 12: *Psal*: 2: 8: *John* 10: 15, 18: Yea the Covenant of Grace promiseth Life upon a Condition already performed.

4. The Covenant of Works promiseth Life, upon the Condition of Active Righteousness only, but the Covenant of Grace requireth a Passive Righteousness also. *Rom*: 10 5: *Heb*: 9: 22.

5. The Covenant of Works promiseth Life, upon a Condition that is Federal only, and without all proper Merit; but the Covenant of Grace promiseth Life, upon a Condition, that hath both a Federal and Proper Merit in it. *Acts* 20: 28.

6. The Covenant of Works promiseth Life to Man Conditionally, But the Covenant of Grace promiseth Life to Man Absolutely, without laying the Condition thereof upon him, or suspending the Promise of Life upon any Condition to be performed by him, as that upon which the Title to Life is founded, or is pleadable before God for it, by vertue of the Covenant; So that the Covenant of Grace is in it's Nature a Free, Absolute, Irreversible and Everlasting Covenant, and cannot be broken; Whereas the Covenant of Works was of a quite other Nature, it could be broken, and was actually broke by Adam, and in him all his natural Race. *Rom*: 10 5: *Hos*: 2: 19, 20: *Tit*: 3: 5: *Heb*: 12: 2: 2: *Sam*: 23: 5: *If*: 55: 3: *Gen*: 3: 6, 7. *Rom*: 5: 12, 14, 18.

Q: 49. Wherein doth the Covenant of Redemption and Grace, agree and differ?

A: 1. They agree principally in these Five Things.

1. In that their Author and Original Spring are one: The Author of both is God, and the Original Spring of both is his Sovereign Will, Love, Purpose, Mercy and Grace. 2: *Cor*: 5: 18, 19. *Eph*: 1: 11.

2. They

2. They agree in their Matter, in so far as the whole of Man's Redemption promised in a Covenant of Grace, is contained in a Covenant of Redemption, in which Respect, the One is a Transcript of the other. 2: *Tim*: 1: 9: *Gal*: 3: 16.

3. They agree in their Condition, in that Christ's Undertaking, and what he undertook to do for the Elect's compleat Redemption, particularly his Satisfaction, Righteousness and Merit, is the proper Condition of the Promises in both the one Covenant and other. *Pf*: 40: 6, 7, 8, 9, 10: *Heb*: 10: 5, 6, 7: 2: *Cor*: 1: 20: *Eph*: 1: 3, 4, 5, 6, 7. &c.

4. They agree in their general Ends, which are, the Glory of God, the Honour of Christ, the Praise of Glorious Grace, the Destruction of Satans Kingdom, and the Salvation of lost Men. *Ephes*: 1, throughout: 1: *John* 3: 8.

5. They agree in their Eternal and Indissoluble Nature, in that both Covenants are Everlasting and Irreversible, and stand fast for ever without any Alteration. *Pf*: 89: 28, 34, 35: *Is*: 55: 3: 2: *Sams*: 23: 5.

A: 2. The Covenant of Redemption and Grace differ in 4 Things mainly.

1. In their Parties, in so far as, God the Son chosen and called to the Office of Mediator, is the formal Party in the Covenant of Redemption; but God the Son in the Office of Mediator, the covenanted Head, and Representative of the Elect, and the Elect in him, is the formal and compleat Party in the Covenant of Grace. *Is*: 42: 6: *Is*: 49: 3: *Gal*: 3: 16: *Eph*: 1: 3, 4.

2. They differ in some special Promises: In the Covenant of Redemption, God the Father promised to God the Son upon his undertaking, to give him Furniture for his Work, Success in it, and in the Issue a glorious reward to the Man Christ; but in a Covenant of

of Grace, God promiseth to the Elect in Christ, Christ himself, and all Blessings in, with, and through him, necessary to their compleat Redemption, and Happiness. See *Part 2. Q. 14, 15, 16.* as also *Gen. 3. 15. Acts 3. 25. Eph. 1. 3.*

3. They differ so far in their Nature, as that the Covenant of Redemption is properly Mutual and Conditional, containing Stipulation and Restipulation, as the Constituent Parts thereof, whereby the things promised are of Debt to the Mediator, upon the performing of his part of the Covenant, and so it is a Covenant of Works, in a proper and strict sense; whereas the Covenant of Grace is neither properly Mutual nor Conditional to the Elect, but promiseth all absolutely and freely to them upon the condition performed by Christ, without laying upon them any thing to be performed by them, previous to Covenant Application, but lodging all upon God himself; So that the Covenant of Grace is rather God's Covenant with the Elect, than their Covenant with him. *Pf. 2: 8: John 10: 15, 18: Chap. 6: 38, 39: Ezek. 36: 25, 26, 27: 2: Sam. 23: 5: Is. 55: 3. Hos. 2. 19, 20.*

4. They also differ in some particular special Ends. Satisfaction to God's Holy, Righteous and Just Law and Nature, and a full Price for Man's Redemption and Happiness, and Grace to apply the same, were special Ends in the Covenant of Redemption, but the abasing of the Creature, and the Exaltation and Praise of Gods Rich Mercy and Free Grace in the Elect's Salvation, are the more immediate and special Ends of a Covenant of Free Grace. *Mat. 5: 17. Rom. 10: 4: Gal. 3. 13: Eph. 5: 2, 4, 5, 7, 8, 9, 10.*

PART IV. Concerning the Administration of the Cove- nant of Grace.

Q. 1. **HOW** is the Covenant of Grace administered?

A: By the Word and Sacraments revealing, presenting, offering and sealing the same. *Is: 8: 20, 21: Chap: 59: 21: Rom: 1: 16, 17. Ja: 1: 18: 1: Thess: 1: 5: Eph: 5: 26. Ps: 19: 7, 8: Rom: 10: 14, 15, 16, 17: Acts 13: 26: Rom: 4. 11. Col. 2, 11. 12. Mat. 28. 19.*

Q. 2. How manifold is the Administration of the Covenant?

A: Twofold, namely, That under the Old Testament, and That under the New. *2. Cor. 3. 7, 8, 9. Heb. 8. 8, 9. Chap: 9. 1, 2, 3, &c. Heb. 12. 18, 28.*

Q. 3. How was the Covenant of Grace administered under the Old Testament?

A. By the Word of God in Doctrine, but especially in Promises and Prophecies, concerning the Messiah to come, and Redemption through him, together with many Types, Sacrifices, and Sacraments, prefiguring him, peculiar unto that Dispensation. *1. Pet. 1. 10, 11, 12. Acts 10. 43. Col. 2. 17. Heb. 10. 2, 3, 4. &c. Gal. 4. 22 to the close: Rom. 4. 1. 1. Cor. 5. 7.*

IV. Q. 4. What were the Sacraments peculiar unto that Dispensation?

A.

A. Besides the extraordinary Signs and Symbols of Christ and His Grace, such as the Ark, the Brazen Serpent, Manna, Rock &c. which some Divines call the extraordinary Sacraments. There were Two Ordinary Sacraments, namely, Circumcision and the Passover. 1: Cor: 10: 1, 2, 3, 4: Gen. 17: 10: Exod: 12: 3, 4: &c.

Q: 5. How is the Covenant of Grace administered under the New Testament?

A: By the Word exhibiting Christ as already come, and as having performed all Things given him to do upon Earth, necessary to the compleating the Work of Mans Redemption, and also by Sacraments agreeable unto this new Dispensation. Luke 1: 68, 69, 70: John 19: 30: Mat: 28: 19: Mark 16: 16: Mat: 26: 26, 27, 28: 1: Cor: 11: 23: &c.

Q: 6. What is the Difference betwixt the Old and New Dispensation of the Covenant?

A: 1: The Old reveals and pointeth forth Christ as to come, but the New as already come. Heb: 7: 19: Gal: 3: 23, 24, 25: John 1: 29: 36.

2: The Old exhibits Christ and the Promises of Grace and Life in him but darkly, the New more fully and clearly. 2: Cor: 3: 7, 8, 9: Heb: 9: 8: 9: &c: Chap: 10: 19: 20: 2: Tim: 1: 10.

3: The Old was more especially in the Grace promised, confined unto the People of the Jews, but the New is extended to all Nations, Gentiles as well as Jews. Mat: 10: 5: 6. Rom: 16. 25, 26. Eph: 3: 5, 6. Mark: 16. 15. Acts 17. 30.

4: The Old in it's external Worship was an heavy Yoke of Bondage; but the New in Comparison therewith is easy and light, free of all burdensome Ceremonies. Acts 15. 10. Gal: 4: 1, 2. Acts 15: 5, 6. Eph: 2. 14, 15. Gal. 5. 1.

5: The Old in it's manner of Administration was in a great measure Legal, but the New altogether Evangelical. Heb. 8. 8, 9. Mat. 11. 28, 29. 2 Cor: 3. 7, 8, 9. 6. Th

6. The Old in it's Ordinances, as. consisting in Meats and Drinks, and diverse Washings, was Carnal and Earthly, but the New is more Spiritual and Heavenly. *Heb. 9. 10. 11. 12. Ch. 7. 16.*

7. The New Dispensation is attended with a more plentiful Effusion of the Spirit, and Spiritual Efficacy, than the Old. *John 7; 39: Acts 2: 16, 17, Joel 2: 28: Heb: 6: 4: 5.*

Q. 7: What is a Sacrament?

A: It is an Holy Ordinance instituted by Christ, wherein by sensible Signs, Christ and the Benefits of the New Covenant are Represented, Sealed and Applied to Believers.

Q. 8: Whose Ordinance is a Gospel Sacrament?

A: An Ordinance instituted by Christ. *Gen: 17: 10: Mat: 28: 19: Chap: 26: 26: Rom. 4. 11.*

Q. 9: Why is it said to be Instituted by Christ?

A. To distinguish it from the Papists, their Five outward Sacraments of Confirmation, Ordination, Marriage, Pennance, and Extreme-Union; none of which are instituted by Christ as Sacraments, nor have the Parts of any true Sacrament.

Q. 10: What sort of an Ordinance is a Sacrament?

A. An Holy Ordinance.

Q. 11: Why is it so called?

A. Because it is Ordained and Instituted by an Holy Author, for the Behoof of Holy Persons, and with an Eye to Holy Ends.

Q. 12: What are the Parts of a Sacrament?

A. They are Two, namely, Sensible Signs, and the Things Represented, Sealed and Applied by them.

Q. 13: What is a Sensible Sign?

A. That which falleth under the outward Senses of hearing, Seeing, Smelling, Tasting or Feeling.

Q. 14: How many Sorts of Sensible Signs are there in Sacrament?

A. Two

A. Two Sorts, namely Sacramental Elements, and Sacramental Actions.

Q. 15. Are these sensible Signs, no more but Signs?

A. They are likewise Seals. Rom. 4. 11. Gen. 17. 10.

Q. 16: What difference is there betwixt them as Signs and as Seals?

A. As they are Signs, they Signify and Represent; but as they are Seals, they Ratify and Confirm.

Q. 17. What are the Things signified, sealed and applied by these sensible Signs?

A. Christ and the Benefits of the New Covenant. Gen. 17. 7. Exod. 12. throughout. Rom. 4. 11. Chap. 6. 3, 4, 5. Col. 2. 11, 12. 1. Cor. 11. 23, 24, 25.

Q. 18. What Covenant is here meant?

A. The Covenant of Grace, whereof already.

Q. 19. What is meant by New Covenant?

A. The New Administration of it since Christ's Coming, which is in Scripture called the New Covenant, or New Testament. Heb. 8. 8. 1. Cor. 11. 25.

Q. 20. What are the Benefits of this New Covenant?

A. Not only these substantial Benefites of the Covenant of Grace, that Believers partake of, whether in this Life, at Death, or at the Resurrection, but also these Benefits that belong to the new Dispensation or Administration, whereof already.

Q. 21. Unto whom do the sensible signs in a Sacrament, Represent, Seal and apply Christ, and the Benefites of the New Covenant?

A. Unto Believers: Rom. 4. 11. Math: 26. 26.

Q. 22. How many sort of Believers are there?

A. Two sorts; Name, Believers in reality, and Believers in profession only: 2 Pet. 1. 1. John 15. 2. Math. 22. 14.

Q. 23. Who are Believers in reality?

A. Such, as are what they profess to be: *2 Tim.*

1. 5.

Q 24. *Who are Believers in Profession only?*

A. Such, as profess to be what they are not; *John*

2. 23, 24, 25. Acts 8. 13, 21, 23.

Q 25. *Do the sensible signs in a Sacrament represent seal and apply Christ; and the Benefites of the new Covenant, equally to both these sort of Believers?*

A. The common Answer is; tho' they represent and seal externally in the same way, yet they do not seal and apply in the same way; for to Believers in reality they seal & apply absolutely, but to Believers in Profession, they seal and apply Conditionally, or Hypothetically only; that is, upon condition or supposition they be the thing they profess, taking Condition here in an improper sense, namely, as that without which, according to Gods instituted method of Grace, the Blessings or Benefites represented cannot be enjoyed *Acts 8. 37.*

Q 26. *What are the Sacraments of the New Testament?*

A. Baptism and the Lords Supper.

Q 27. *What is Baptism?*

A. Baptism is a Sacrament, wherein the washing with Water, in the Name of the Father, Son, and Holy Ghost; doth signify and Seal our Ingrafting into CHRIST, and partaking of the Benefites of the Covenant of Grace, and our Engagement to be the Lord's: *Matt. 28. 19. Rom. 6. 3, 4, 5, Gal. 3. 27.*

Q 28. *What is the Sacramental Element in this Sacrament?*

A. Water.

Q 29. *What doth this Element signify, or Represent?*

A. The Lord Jesus Christ with the whole Benefites of his Satisfaction, Righteousness, Merit, and whole Mediation. *Acts 2. 38. Rom. 6. 3, 4, 5.*

Q 30. *What is the Sacramental Action, in this Sacrament?* **A**

A. The Washing with Water, in the Name of the Father, Son, and Holy Ghost.

Q 31. What doth this Action Represent and Seal?

A. The Application of Christ, and the whole Benefits of the New Covenant, by the special Efficacy of the Divine Spirit.

Q 32. Doth it not likewise seal our Duty?

A. No doubt it doth: As our Catechism saith It seals our Engagement to be the Lords.

Q 33. What way?

A. As all who are brought within the Bond of God's Covenant do thereupon come under a special Obligation, to be only and wholly the Lord's, therefore this Covenant being by Baptism sealed to us, our Duties of Holiness and Righteousness are, as by double Obligation, by way of consequence sealed also *Rom: 6. 5, 6, 11.*

Q 34. To whom is Baptism to be Administred?

A. Baptism is not to be Administred to any that are out of the Visible Church, until they profess their Faith in Christ, and Obedience unto Him, but the Infants of such as are Members of the Visible Church are to be Baptised: *Acts 8. 36, 37. Chap: 2. 38. Col: 2. 11. 1 Cor: 7. 14.*

Q 35. To whom then is Baptism not to be Administred?

A. Not to these that are out of the Visible Church.

Q 35. Why not to these?

A. Because they are without the Covenant, and consequently have no right to the Seal thereof: *Ephes: 2. 12.*

Q 37. But to whom is Baptism to be Administred?

A. To the Infants of such as are Members of the Visible Church, and to these out of the Visible Church when they profess their Faith in Christ, and Obedience to him: *Acts 2. 38, 39. Chap: 8. 37.*

Q 38. Why to both these?

A. Because they are in the Covenant, and consequently have a right to the Seal thereof. *Rom: 9, 41*
Acts 8. 37, 38.

Q 39. What call you the Church?

A. It may be thus described. The whole Company of such as either have been, are, or shall be called by God's Appointment. *1 Cor: 1. 2. Acts 2. 38.*
Cor: 1. 1.

Q 40. How is the Church ordinarily distinguished?

A. Into Church Visible, and Invisible; Representative, and Represented; Collective, and Distributive; Hypocritical, and Sincere; Militant, and Triumphant.

Q 41. What is the Visible Church?

A. All the Visible Professors of God and true Religion, and their Children. *1 Tim: 1, 15. Acts 2. 39*
Cor: 7. 14.

Q 42. What is the Invisible Church?

A. The whole Body of the Elect, that have been, are, and shall be gathered into one, under Christ the Head. *Eph: 1. 22, 23.*

Q 43. What is the Church Representative, or Collective?

A. The Pastors and Guides of the Church: *Matth: 8. 17.*

Q 44. What is the Church Represented, or Distributive?

A. The particular Members of the Church: *Phil: 1. 1.*

Q 45. What is the Hypocritical, or Insincere part of the Church?

A. Such as profess to have, what yet in reality they have not; *Rev. 3. 1, 16, 17, 18.*

Q 46. What is the real or sincere part of the Church?

A. Such as really have what they do profess: *Rom: 28, 29. Rev. 3, 4, 5.*

Q 47. What is the Church Militant?

A. The Church upon Earth.

Q 48. What is the Church Triumphant?

A. The Church in Heaven; *Rev: 22. 1, 2, 3.*

Q 49. Who are to present the Infants of the Visible Church to Baptism?

E

A

54. Their immediate or nearest Parents, except in extraordinary Cases.

Q 50. Why their immediate or nearest Parents?

A. Because it is only in their right they are Baptized, and to them it properly and immediately belongs to engage for them : 1 Cor: 7. 14.

Q 51. What if these Parents be grossly Ignorant or Scandalous?

A. Then they are to be instructed, or other Persons, especially the Nearest of Kin, who are not Ignorant or Scandalous, are to present the Child.

Q 52. What is the Duty of Parents in order to a conscientious presenting of their Children to Baptism?

A. 1. They are to endeavour to prove their special Interest in the Covenant by a Real Union to Christ through the Faith of God's special operation; for though a Parents Profession of the Faith when neither Ignorant nor Scandalous may warrant a Minister of Christ to Baptize the Child, and allow him to present the same, yet such a bare Profession should not, neither can it fully satisfy the Parent's own Conscience.

2. It is Parents duty at such a time, solemnly to renew their Profession and Confession of Faith, and Acceptance of the Lord Jesus Christ, together with their dutiful Engagements to His Service under the conduct of Covenanted Grace.

3. They ought with the same Solemnity, to dedicate, and give up their Children to God in Christ, to be saved by his Grace, ruled by his Laws, guided by his Spirit, and disposed of by his Providence, according to his Will and Covenant.

4. They ought to be Earnest and Solemn also, in wrestling with God for a Blessing upon the Administration of the Ordinance.

5. They ought moreover to study to know, and sincerely resolve, through Grace, conscientiously to perform what Duties, the Lord from his word lays upon

upon them, as Christian Parents; all which are to be
 reacted by them, so often as they present their Chil-
 dren to Baptism.

Q 53. Dosth Baptism Seal equally to all ?

A. It seals the Covenant of Grace to Elect Infants
 and Believers absolutely, but to all others Hypotheti-
 cally, or upon supposition of their Faith; as hath been said.

Q 54. Have Unbelievers any benefite by their Baptism?

A. Yes they have, in that they are visibly and exter-
 nally sealed up unto the Priviledges of the Covenant of
 Grace; become Sealed Members of the Visible Church,
 have a Visible External Sealed Right to Christ and the
 Covenant Blessings in him, are thus separated from
 the Devil, the World, and the Flesh, and solemnly dedi-
 cated to Christ and his Service, by all which they are
 distinguished from the rest of the World: *Rom: 9. 4.*
1 Cor. 7. 14.

Q 55. What Benefits have true Believers by their Baptism?

A. Besides the common Priviledges that Visible
 Church Members have, they have a saving Interest in
 Christ, and a special right to all Blessings in him,
 made sure to them; they are sealed Members of his
 Mystical Body, really dedicated to him, and hereby
 have their freedom from the Power of Sin, the domini-
 on of Satan and Slavery of the World, together with
 an Infallible Title to Glory confirmed and secured to
 them: *Rom: 6, 2, to 19. Eph: 1, 13, 14.*

*Q 56. How dosth Baptism seal these Priviledges to Be-
 lievers ?*

A. Not only as it is the Lords Institution, and an
 Ordinance Administred in his great Name, but also as
 being by him appointed, blessed and given, to be a sure
 and certain Pledge of all Covenant Benefits to them,
 and as being accompanied with the Baptism of the Ho-
 ly Ghost, the Privy Seal of this Covenant: *Rom: 6. 4.*
1 Pet: 3, 21. Matt: 3. 11.

Q 57. How is Baptism to be improven by all ?

A. As a special encouragement and excitement, diligently to study to have, and exercise all Graces, and perform all Duties, incumbent upon them thereby, which are more fully and particularly expressed by our *Westminster Divines*, in their Larger Catechism, in Answer to this Question.

Q 58. What is the other Sacrament of the New-Testament?

A. The Lord's Supper.

Q 59. What is the Lord's Supper?

A. The Lord's Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Christ's Appointment, his Death is shewed forth, and the Worthy Receivers, are not after a Corporal and Carnal manner, but by Faith made Partakers of his Body and Blood, to their Spiritual Nourishment and growth in Grace. *1 Cor: 11, 23, 24. Chap: 10, 16. Matt: 26, 26. Luke 22, 20.*

Q 60. Who instituted this Sacrament?

A. The Lord Jesus Christ.

Q 61. When did he institute it?

A. Immediately after he and his Disciples had eaten the Jewish Passover, and that very Night, in which he was betrayed.

Q 62. Why did Christ institute this Sacrament immediately after the Jewish Passover?

A. To insinuate unto them, that as he was Head of the Church, and only had Authority to Institute Ordinances therein, so hereby the Sacrament of the Passover was abrogated, and this of the Supper Instituted in place thereof.

Q 63. Why did he Institute it the same night in which he was betrayed?

A. Because at this time the Typical Representation of Christ were to be fulfilled by the Sacrifice of Himself, the true Passover; and the Sacraments afterwards to take place were to point out what Christ had done and moreover that he might prevent all Jealousies of his Love, and withal to give them a Cordial strengthening

strengthen their Hearts in such a Critical Juncture:

Col: 2, 14. 17. Heb: 9, 9, 10, 11, 1. Cor: 5, 7.

Q 64 In what words did Christ Institute this Sacrament?

A The Evangelists *Matt: Mark, Luke* and the Apostle *Paul* give an account of them.

Q 65 Who are called and allowed to partake of this Sacrament?

A All Professors of Christ are called to it, and so to prepare and be fit for it, and then come, but it is only true Disciples who are allowed to come, and may expect welcome, and Benefit.

Q 66. Who are true Disciples?

A. Such as have so heard and learned of the Father, by the means of the Gospel teaching, as to come to Christ by Faith, embrace him by Love, and submit to him in all things: *John 6. 44, 45. 1 Cor: 6. 11. John 21, 17, 1 Pet: 2, 9.*

Q 67. Why are true Disciples allowed only to come, and may expect welcome and Benefit?

A Because as this Ordinance was especially designed for the Benefit of such, so these only have a real Interest in the Covenant of Grace, of which this is a Seal, and can only Worthily partake thereof, so as to answer the great Designs and Ends of the same: *Pf: 50. 16. Col: 2, 19. Eph: 4. 16.*

Q 68 What sort of worthiness is necessary unto a comfortable Participation of this Sacrament?

A A Threefold Worthiness, namely a Worthiness of state, frame, and aim.

Q 69. What is a Worthy State?

A A State of real Union to Christ by Faith, a State of Reconciliation unto, and Justification before God, and a state of Sanctification by the Spirit of Holiness: *Col: 2. 12. Chap: 1. 21. Rom: 5. 1, 2. 1 Cor: 6, 11.*

Q 70. What is a worthy Frame?

A It is an having of all the Graces of the Spirit in actual Exercise, such as Knowledge, Faith, Love, Gospel

pel Repentance, &c. and that in a suitableness to this Ordinance. 2 Pet. 1. 5, 2 Cor: 7. 11.

Q 71 What is a worthy Aim?

A 1. Negatively, it is not to come from a design to please Ministers or Friends only, or to prevent others their intertaining Jealousies and harsh Thoughts of them, or that they may be thereby qualified for Places of Honour or Profit, comply with the custom of Places and People, or to gain Applause and a good Name in the World, far less is it to atone for former Sins, or hide and cloak present Wickedness: *Matth: 15. 8. 9.*

2. And positively a worthy Aim is from Conscience of Duty, Love to Christ, and Sense of Need; Sincerely to design Obedience to the Lord's Call, with a special eye to his Glory and our good, and all the great Ends and Uses of this Sacrament. 1 Cor: 11. 25, 2 Cor: 5. 14. 1 Cor: 10. 31.

Q: 72. How is this Sacrament commonly called?

A: Communion. 1: Cor: 10: 16.

Q: 73: Why so?

A: Because in the right Participation thereof, we hold Communion with God the Father in His Love, with Christ in His Grace, and with the Holy Ghost in His special Operations: As also, Communion with one another. 1: John 1: 3. 1: Cor: 10: 17.

Q. 74. What are the principal Things in this Sacrament, whereby we hold Communion with God in his Love, Grace, and special Operations?

A: Especially these Four. 1. Christ's Call to it. 2. The Great Ends of it. 3. The Elements consecrated for these Ends. And 4. The Sacramental Actions and Words of Institution and Administration.

Q: 75: What is Christ's Call to it?

A: The Invitation he gives by the Gospel, and His Gospel Ministers, and particularly the Sacramental Command it self. *This Do &c.*

Q. 76: What is it to hold Communion with Christ in this Call?

A. It is in Obedience and Love to Him, and His Commands to come. 2. Cor. 5. 14.

Q. 77. What are the Ends and Uses of this Sacrament?

A. Besides the General Ends viz. God's Glory, Christ's Honour, and our Benefit; there are principally these Seven.

1. To give a lively Representation of Christ and His Redeeming Love, in all the Acts thereof; His Doing, Dying, and Suffering for us.

2. To keep up a fresh Remembrance thereof upon the Hearts of His People, untill He come again.

3. To give a lively View of his Personal Mediatorial Fulness, as suitable and forthcoming to all their Necessities, at all Times, especially Times of Difficulty and Danger.

4. To apply, ensure and seal unto all true Disciples, Christ, and the whole Benefites of his Covenant or Testament, and that as confirmed and ratified in his Blood.

5. To shew and hold out their necessity of Maintaining constant Communion with him, making him and his fulness their daily Bread to their Spiritual Nourishment and growth in all Grace. And so

6 To encourage and excite them to all Acts of Grace, and Gospel Obedience. And then

7. To give them some Foretast, and Spiritual Feeling, Discovery of that Communion they are to have, in the immediate and full Enjoyment of Himself in Heavenly Glory. All which Ends are clear from the Words of Institution and Administration.

Q. 78: What is it to hold Communion with Christ in these Ends?

A: It is to come to this Ordinance, in the Knowledge and solid Belief of them, and Gods Love in them, to have a suitable Eye toward them in coming, and accordingly to act in Time of Administration and Participation, making particular Application of these Ends to themselves.

Q. 79.

Q. 79. What are the Sacramental Elements in this Sacrament?

A. Bread and Wine.

Q. 80. What do these Represent?

A. Christ's Body broken, and his Blood shed, with the Life giving, and nourishing Virtue thereof.

Q. 81. What is it to hold Communion with Christ in these?

A. To Discern the Lords Body and Blood, as represented thereby, & that with particular Application.

Q. 82. What are the Sacramental Actions, and Words of Institution and Administration?

A. These that are done and spoken concerning the Elements of Bread and Wine.

Q. 83. What was done by our Blessed Lord about the Bread?

A. These Four 1. He took it. 2. He blessed it. 3. He broke it. And 4. Distributed the Bread by giving it unto His Disciples.

Q. 84. What was done by our Blessed Lord about the Wine?

A. The Wine being put into the Cup. 1. He took it. 2. He blessed it by giving Thanks. And 3. Gave it unto his Disciples.

Q. 85. What is it to hold Communion with Christ in these Sacramental Actions about the Bread and Wine?

A. It is, not only, to believe that all this was matter of Fact, that the Ordinance is Christ's, and here by he gave a Copy to Gospel Ministers to do so in his Name: But also in these Actions, to take up and believe the Lord Jesus Christ as set apart for us; his Body broken, and his Blood shed in our Room, his giving Himself to us, and that in the whole, he evidenced unparallel'd Love; and so to apply all for our own Comfort and Spiritual Advantage.

Q. 86. What did our blessed Lord speak about the Bread?

A. Somethings by Way of Command, and Some things by Way of Explication.

Q. 87. *What did he speak by way of Command?*

A. These Three. 1. Take. 2. Eat. 3. This Do in Remembrance of me.

Q. 88. *What is it to hold Communion with Christ in these?*

A. It is not only to Believe, that these Things were spoken by Christ, and that he is therein offered to us; but also to Receive and Accept Him, as He, whose Body was broken, and thereby made compleat Atonement and perfect Satisfaction to God for us: It is also affectionately to feed upon Him, by making Application of Him to our selves, according unto our particular Necessities, and for our Spiritual Nourishment, and Do all in a chearful Obedience to His Command, and thankful Remembrance of His Dying Love.

Q. 89. *What did Christ speak of the Bread by way of Explication?*

A. He said, this is my Body which is broken for you.

Q. 90. *What is it to hold Communion with Christ in This?*

A. It is, not only to Believe, that Christ's Body was broken, and so bruised for our Iniquities: But also, that this Sacrament is given to us as a Seal thereof, and to receive it accordingly; withal, making Application of Him for our particular Benefit.

Q. 91. *But what did Christ speak about the Wine?*

A. He spoke Somethings by way of Command, and Somethings by way of Explication.

Q. 92. *What did he speak by way of Command?*

A. Two Things. 1. Take this. 2. Drink ye all of it.

Q. 93. *What is it to hold Communion with Christ in these?*

A. It is not only to Believe that he spoke so, and that he is thereby offered in all the Benefits of his Blood; But also affectionately to Receive and Apply Christ dying, and shedding his Blood for us particularly, and to do all in a chearful Obedience to his Command.

Q. 94. *What did Christ speak by way of Explication?*

G

A.

A. He spoke Something with respect to the Cup in particular, and Something with respect to the whole Sacrament in general.

Q. 95. What did he speak with respect unto the Cup in particular?

A. He said, this Cup is the New-Testament in my Blood, shed for the Remission of the Sins of many.

Q. 96. What is it to hold Communion with Christ in this?

A. It is to Believe, that this Wine Represents his Blood, as shed for the Remission of the Sins of many, that hereby he confirmed the New-Covenant or Testament, and the effectual Application thereof to his People; and so that this Sacrament is a sure Seal of their real Interest therein, and then they hold Communion with Christ in this, by making a believing Application of all to themselves, for strengthening their Faith, and encreasing their Comfort and Joy.

Q. 97. What spoke Christ with respect to the whole Sacrament?

A. He said. As often as ye Eat this Bread, and Drink this Cup, ye do shew forth the Lord's Death until he come again.

Q. 98. What is it to hold Communion with Christ in this?

A. It is, to Believe that as this Sacrament was instituted for a Memorial of Christ's Death, to be kept up in his Church, until his second Coming, that we ought to Partake thereof as often as Occasion offers, and Circumstances allow, and that he will come again, and as in Partaking of the same, we do thereby shew forth his Death; so accordingly in that Action, to design and intend the same.

Q. 99. But then wherefore and for what End did Christ at this Occasion add. I will not drink henceforth of the Fruit of the Vine, until that Day when I drink it new with you in my Father's Kingdom?

A. 1. To let his Disciples know, that this Sacrament was an Emblem, and Representation of the Heavenly Communion and Glory.

2. That tho' now in this Ordinance, they had Communion with him in his bodily Presence, yet they were not to expect this afterwards.

3. To assure them that they should at length have Immediate, Full and Eternal Communion with Him in His Father's Kingdom.

Q. 100. How is this to be improv'd?

A. 1. By maintaining & keeping up this Ordinance, notwithstanding the want of his bodily Presence with them.

2. By a believing Expectation of, and patient Waiting for a full Accomplishment of this, when they shall be eternally feasted with Christ in Heavenly Glory, and be satisfied with these Rivers of Pleasures, which are at his Right Hand for evermore.

3. By a constant Believing, Supporting and Comforting themselves with this, under all Difficulties whatsoever, that they do or may meet with while here.

Q. 101. How many Sort of Communicants are there?

A. Two sorts worthy, and unworthy.

Q. 102. What is it to Communicat Worthily?

A. It is to Communicat in a worthy state, frame and aim; whereof already.

Q. 103. What is it to Communicat Unworthily?

A. It is to Communicat in an Unworthy state, frame or aim. What these are may be gathered from what is said of a worthy state, frame, and aim.

Q. 104. Is there any hazard in Communicating Unworthily?

A. Yes there is, in that they Prophane this Holy Ordinance and Table of the Lord, dishonour Christ, become guilty of his Body and Blood, and so eat and drink Judgment to themselves.

Q. 105. But are not all the Professors of Christ called to come, and therefore to be allow'd the Benefite of this Ordinance?

A. Tho' all are called, yet none are called to come Unworthily, and while so, are not to be allowed this Benefite.

Q. 106. Will then their Unworthiness excuse their not coming?

A. No surely, no more than one Sin can excuse another.

Q. 107. But then are not such unfit Persons under a necessity of sinning while so?

A. Yes, they are, which is a dreadful Plague; for if they do not come they sin against the Command, *This Do &c*. And if they do come, they sin in Partaking Unworthily.

Q 108. But do these that come and Partake in a worthy State, Frame and Aim, thereby purchase or procure the Blessing?

A. Not at all, for, what Worthiness they have, is not of themselves, but of Gods free Grace in, and toward them; neither is it, nor can it be meritorious of the Blessing, but only is that suitableness, the Lord will have to be in the Person he will welcome to this Holy Ordinance, and kindly entertain at His own Table.

Q 109. But what shall a poor concerned exercised Soul do while tossed betwixt these two, viz. Sense of Sin, and fear of Unworthy Communicating upon the one hand; and sense of duty, fear of disobeying Christ's Command, and losing a Spiritual Benefite upon the other?

A. I conceive the Command of Christ should here call the Balance, and that such an Exercised Soul should in sense of its Vileness and Weakness, and in a believing view of Christ's Fulness, Ability, and readiness to help, come to this Ordinance, looking needily to God in Christ, according to a Covenant of Grace for Preparation and Conduct, and who knows, but his Grace shall be effectually sufficient for such, and his strength perfected in their Weakness; but in the mean time, it is expected, that such an humble Exercised Soul will be much taken up in Preparation Work, such as Holy Meditation, Impartial Examination of Heart and Life, State, Frame and Aim, diligent also in consulting the word of God, Solemn and frequent in Prayer, Serious and constant in attendance upon the Lord in Publick Ordinances, pressing it self upon all occasions to a suitable compliance with the Gospel Grace in a way of Believing and so to lay down, to to speak, at Christ's Feet, begging at Mercies Door, Longing, Looking, and with all due Submission to Sovereign Will, Patiently and Meekly, waiting in the use of these Means mentioned, for Words and Days of the Mediators Power, in order to the drawing of the whole Soule Christ Himself, for Himself, and all his Benefites according to the absolute Tenor of his Covenant, which laying no stress upon these Essays further, than as Means of the Lord's Appointment which he may Bless or not Bless as he pleaseth.